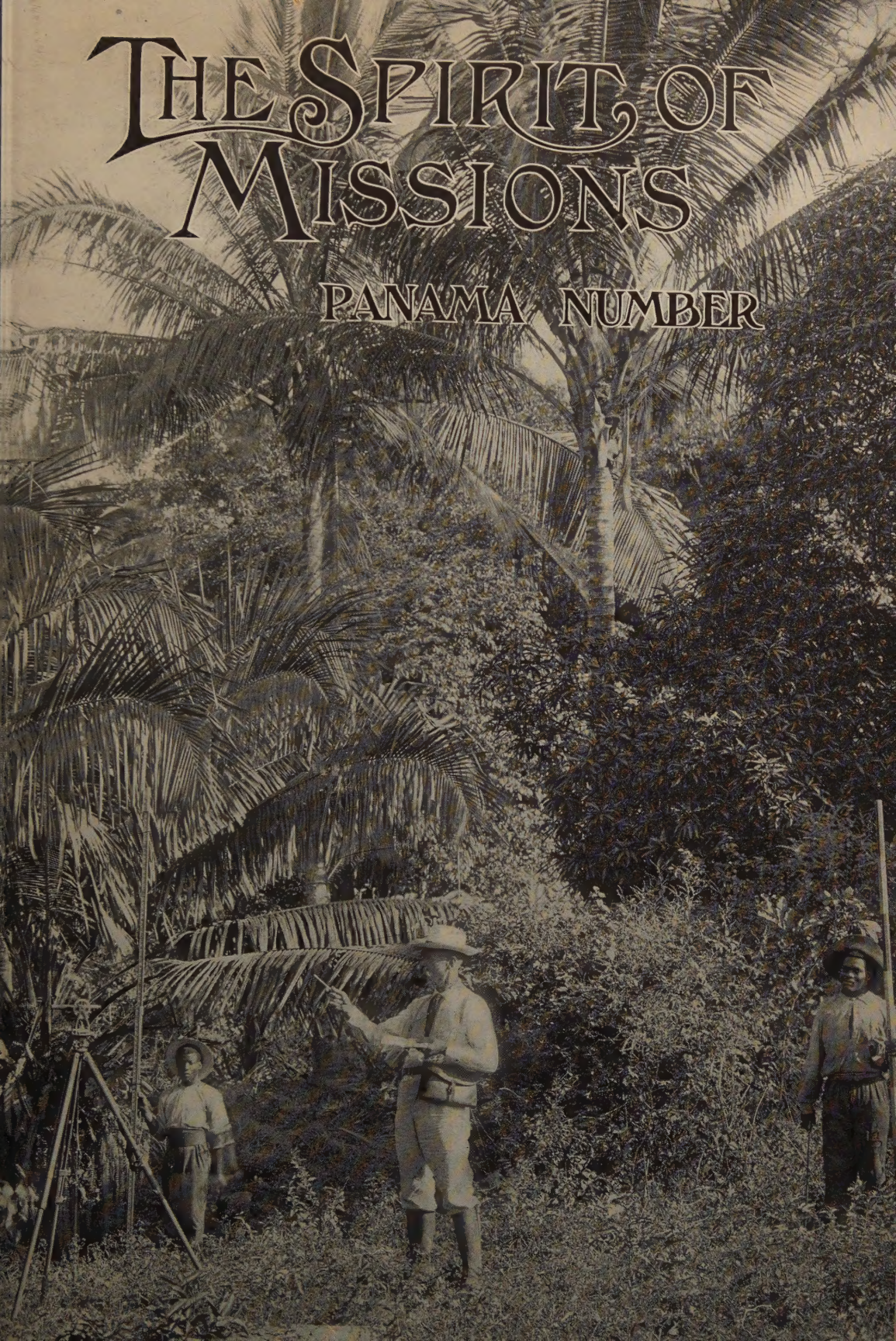


THE SPIRIT OF MISSIONS

PANAMA NUMBER



THE MISSIONARY DISTRICTS OF THE CHURCH

I. AT HOME

Alaska: Right Rev. Dr. Peter Trimble Rowe.
Arizona: Right Rev. Dr. John Mills Kendrick.
Asheville: Right Rev. Dr. Junius Moore Horner.
Honolulu: Right Rev. Dr. Henry B. Restarick.
Eastern Oregon: Right Rev. Robert Lewis Pad-
dock.
Idaho: Right Rev. Dr. James Bowen Funsten.
Kearney: Right Rev. Dr. Anson Rogers Graves.
Nevada: Right Rev. Dr. Henry Douglas Robinson.
New Mexico: Right Rev. Dr. John Mills Kendrick.
North Dakota: Right Rev. Dr. Cameron Mann.
Oklahoma and Indian Territory. Right Rev. Dr.
Francis K. Brooke.
Olympia: Right Rev. Dr. Frederick W. Keator.
Porto Rico: Right Rev. Dr. James H. Van Buren.

Philippine Islands: Right Rev. Dr. Charles Henry
Brent.
Sacramento: Right Rev. Dr. William Hall More-
land.
Salina: Right Rev. Dr. Sheldon Munson Griswold.
South Dakota: Right Rev. Dr. William Hobart Hare.
Right Rev. Dr. F. F. Johnson, Assistant Bishop.
Southern Florida: Right Rev. Dr. William Crane
Gray.
Spokane: Right Rev. Dr. Lemuel Henry Wells.
Utah: Right Rev. Dr. Franklin Spencer Spalding.
Western Colorado: Right Rev. Edward Jennings
Knight.
Wyoming: Vacant. The Bishop of Idaho is in
charge, by appointment of the Presiding Bishop.

II. ABROAD

Brazil: Right Rev. Dr. Lucien Lee Kinsolving.
Cape Palmas (Africa): Right Rev. Dr. Samuel
David Ferguson.
Cuba: Right Rev. Dr. Albion Williamson Knight.
Hankow (China): Right Rev. Dr. Logan Herbert
Roots.

Kyoto (Japan): Right Rev. Dr. Sidney Catlin
Partridge.
Mexico: Right Rev. Dr. Henry D. Aves.
Shanghai (China): Right Rev. Dr. Frederick
Rogers Graves.
Tokyo (Japan): Right Rev. Dr. John McKim.

III.

HATIEH CHURCH: Right Rev. Dr. James Theodore Holly.

IMPORTANT NOTES

THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

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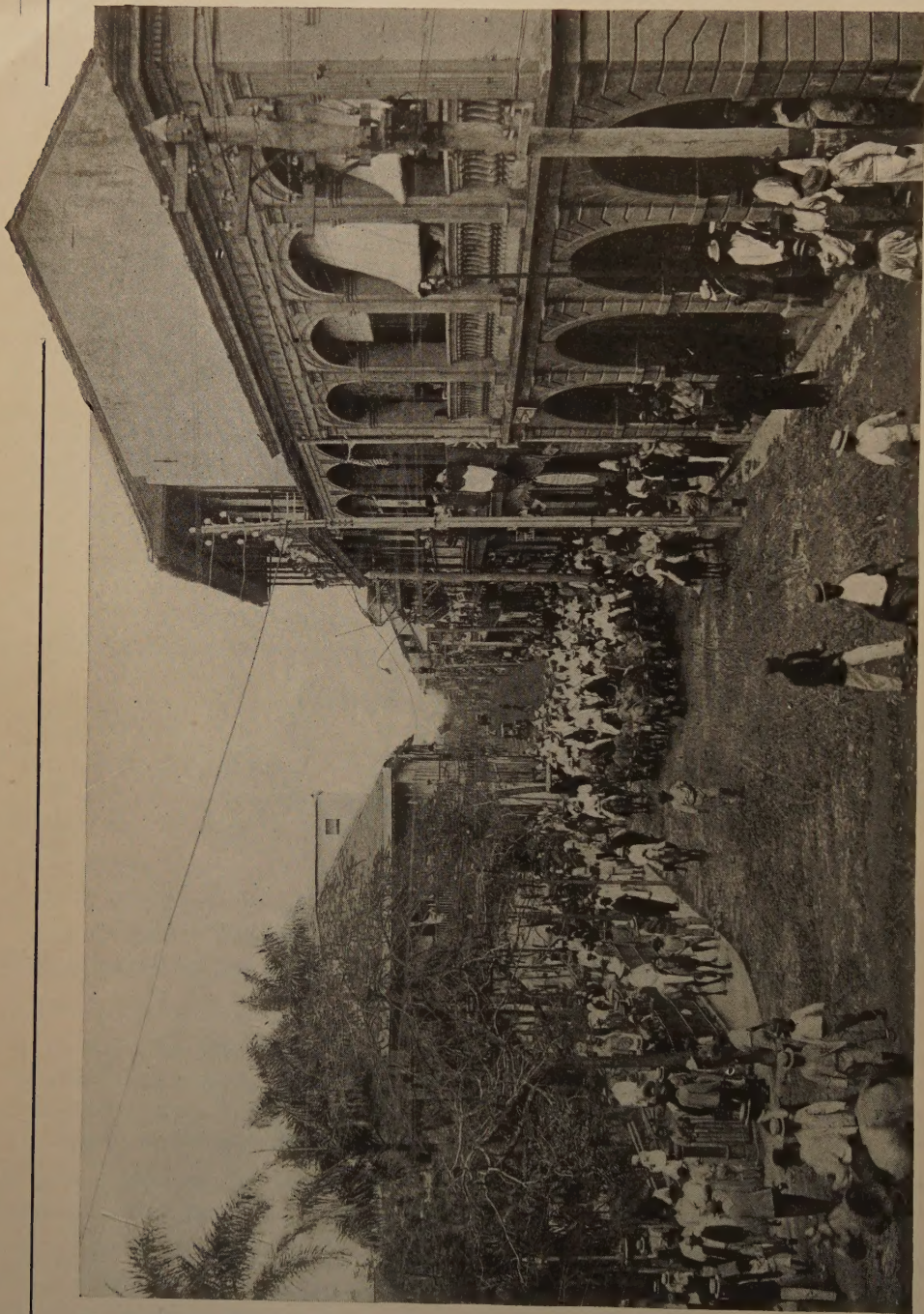
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CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate
whether they contain bequests to this Society, and that information of all such be-
quests be communicated to the Treasurer without delay. In making bequests for missions
it is of great importance to give the exact title of the Society, thus:

*I give, devise, and bequeath to the Domestic and Foreign Missionary Society of the Protestant
Episcopal Church in the United States of America, for the use of the Society*

If it is desired that the bequest should be applied to some particular department of the
work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the
words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG
THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA,"
or "FOR WORK IN CHINA," etc.



See page 351.

A BUSY STREET IN PANAMA CITY

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIII.

May, 1908

No. 5

PRAYER for the furtherance of the Church's Mission is one of the most weighty privileges of every Churchman.

Prayer and the Church's Mission What do we hope to accomplish by our intercessions? Many things. But especially we may hope to give added strength to the workers at the front. From the thick of the fight he was carrying on against the evil forces of his day, St. Paul sent back to the Church in Thessalonica the message: "Brethren, pray for us, that the word of the Lord may run and be glorified." That call is being repeated to-day by every missionary. These men and women are writing in deeds of knightly service the new Acts of the Apostles. They are facing conditions vastly different in many ways, yet similar in many ways, to those faced by St. Paul. We may see a modern Corinth with its immoralities and idolatry in a Shanghai or a Benares. We may find a modern Athens with its welcome for all things novel in a Kyoto or a Tokyo. Since our friends are facing needs so similar to those of apostolic days, shall not the Church of to-day give to every call for help a truly apostolic response?

*Man May Use
Spiritual as
Well as Physical
Force*

Bishop Westcott has reminded us that when the missionary monks, who went out from Iona in the sixth century to evangelize Britain, came to the most difficult part of their journey, the prayers of their master, St. Columba, always met them there. So it may be with us. We may not know just when the crisis is coming in some distant field, but we may be certain that prayer offered for the workers will help them through many a time of discouragement and difficulty. That is perfectly reasonable. We can flash a message of good-will over continents and under oceans because man has discovered and can control and direct great natural forces. Is it too much to expect that man, by putting himself in correspondence with God, can use the great spiritual forces of the universe for the help and comfort of his fellows? These spiritual forces, no less and no more than the forces of the physical world, are the forces of the King, and we can wield them if we will. To neglect to use them is to limit our own influence and to withhold help from our friends.

CARNEGIE HALL has witnessed meetings of various kinds, but rarely, if ever, has there been held within its

*Men and
the Church's
Mission*

walls so significant a gathering as that of the Laymen's Missionary Movement on the evening of April 20th. Of the nearly 4,000 people present, fully nine-tenths were men. Probably never in the history of American Christianity have so many men gathered for the sole purpose of considering their responsibility to the world. Meetings of the highest civic importance, meetings dealing with great national issues, have drawn together equally impressive companies of men in New York's great auditorium, but probably never before has such a body assembled to consider a cause which had no foundation either in local self-interest or in national patriotism. It was an expression of what may be called the deepening patriotism of the Kingdom of God. It was an indication of the fact that these thousands of men, and the many other thousands whom they represented, desire to relate themselves to the whole world along the lines of the highest human interests.

*A Statesman's
Convictions*

Secretary Taft, as the chief speaker, placed himself squarely on record concerning not merely the beneficence but the absolute necessity of Christian work in distant lands. "No man," he declared, "can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spirit of Christianity are the only bases for the hope of modern civilization and the growth of popular self-government." With equal emphasis he declared it to be the duty of the nation to help the unfortunate people of other countries. "Every foreign mission in China," Secretary Taft said, "is a nucleus for the advancement of modern civilization." And what is true of

China is true of every other non-Christian land.

Dr. Samuel B. Capen, of Boston, the chairman of the Laymen's Missionary Movement, summarized the observations of the fifty or more laymen who during the past year and a half have visited the foreign field at their own charges to acquaint themselves with the work of various Christian bodies, by saying that their reports uniformly emphasized the present need of non-Christian nations for the Gospel, the readiness of those people to receive Christian teaching, and the marked success of the work already undertaken.

Mr. J. Campbell White told of the success of the Movement in arousing laymen in all parts of the country to a recognition of their privilege and responsibility on behalf of the men of other lands. Mr. Silas McBee emphasized the value of the Movement in centering the thought of men upon the living Christ and His purpose for mankind, and in leading Christians, separated into various bodies, to recognize the duty of testing the convictions that keep them apart and thus make them less effective than they would otherwise be, as they face the duty of making Christ known to the millions who do not know Him.

IT is gratifying to record that the steady decrease in offerings since last September was checked during

*The Financial
Outlook*

March. The income for that month was about \$20,000 larger than the income for March, 1907. Thus the month closed with a net decrease of only \$16,000 as compared with the previous year, as against the net decrease of \$36,000 with which the month began. But even with so marked a gain for one month, the Board of Missions has no assurance that the work of the year will be closed without a deficit. By the erection of new districts and by other plans for the spread of the Church, the General Convention virtually instructed the Board to in-

crease its appropriations largely. The obligations for the year are, therefore, about \$76,000 greater than those of the preceding year. Estimating the income from May 1st to September 1st to be at least equal to that for the corresponding months of last year, the treasurer points out the probability of a deficit on September 1st of not less than \$150,000.

What of Next Year's Appropriations?

This is not a reassuring prospect when the Board addresses itself to the duty, as it will on May 12th, of making appropriations for the new year beginning September 1st, 1908. The estimates from the bishops are already in hand. They have been revised by the committees with the utmost care. Item after item, providing not merely for new work, but for the maintenance of work already under way, has been either entirely eliminated or considerably reduced. The Board cannot believe that it is the desire of the Church to tell the missions that they are not to grow for a year, and that no funds for extension and enlargement are available. Serious as the outlook undoubtedly is, the situation can readily be saved. There are men and women enough who have the cause at heart. There is money enough to meet every need. This is a time for earnest prayer that every member of the Church may know God's will and then undertake to do it.

THE most important forward movement undertaken in the China Mission in several years has just been inaugurated in the

Forward into North Kiangsu

District of Shanghai. For a long time Bishop Graves has had his eyes upon the northern part of the Province of Kiangsu. All the present stations of the American Church in that province are south of the Yangtse Kiang. While the bishop has recognized the great need of establishing the Church

in the region north of the river, he has feared that if he were to undertake the work the experience of former years might be repeated. For he remembers only too well how one forward movement after another in the southern part of the province has been thwarted by the lack of a sufficient number of workers. Never in its history has the staff of the China Mission had what in military parlance would be called "the reserves." Every man and woman has been working to the limit of strength and ability. Everyone has had on hand more enterprises than one person should be responsible for. It was inevitable, therefore, when breakdowns occurred, as they do occur, that those who were manning the outposts should be called in to care for the more highly developed work at the centres. This condition has not yet been righted by any means, but Bishop Graves and his staff feel that further delay is intolerable. Therefore, acting with the advice of his Standing Committee, the bishop has determined to move forward in the hope that reinforcements may come before the next break in the line occurs.

A Preliminary Survey

The district which is thus to be entered has a population of seven or eight million people, possibly more. It was the centre of the famine region during the winter of 1906-07. Its relation to the rest of the mission and the location of two or three of the important cities within it are shown on the map on page 346. This forward movement has not been determined upon without careful investigation. More than two years ago a deputation from the City of Kaoyu came to Soochow, asking, on behalf of some of the most important gentry of the city, that Mr. Ancell would send a Christian teacher to tell them of "The Way." While in this country on furlough a few months later, Mr. Ancell put the needs of this region before a number of theological students, one of whom agreed to

join him in the enterprise, whenever Bishop Graves gave the word. Returning to China in the spring of 1907, Mr. Ancell, in the following June, made a journey into North Kiangsu to look over the ground. The result of this investigation is embodied in the report printed elsewhere in this issue.

The Sinews of War

And how is this forward movement to be financed? It is highly important that such a new venture should, from the start, have about it the marks of permanency. These can only be given in so far as the mission is adequately equipped. Much to its regret, the Board of Missions could not provide the entire amount which Bishop Graves and Mr. Ancell believe the enterprise should have, but it was so impressed with the necessity for this forward step that it assigned \$10,000 from the Men's Thank-Offering as an equipment fund for the new mission. This will at least make possible a beginning in the direction of the purchase of land. In all likelihood, the property acquired will have upon it some Chinese buildings which can be remodelled to serve for a time as a church and school. The next most important buildings are the residences for foreigners. They should be erected at once. It would be unwise and uneconomical to put up only temporary makeshifts. The result of the school work will be seen speedily in larger congregations. Therefore within a year or two a worthy church should be built. At least \$10,000 more, therefore, should come through special gifts for the new enterprise. They may be forwarded to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

It would save much time and money if all the needed land could be acquired immediately. Once a partial purchase is made and some buildings erected, all the surrounding property will advance in price and the notorious difficulties of buying land in China will be marvellously enhanced. This, then, is the time to

support the new mission with generous gifts. One thousand dollars now will do what \$2,000 cannot do five years from now.

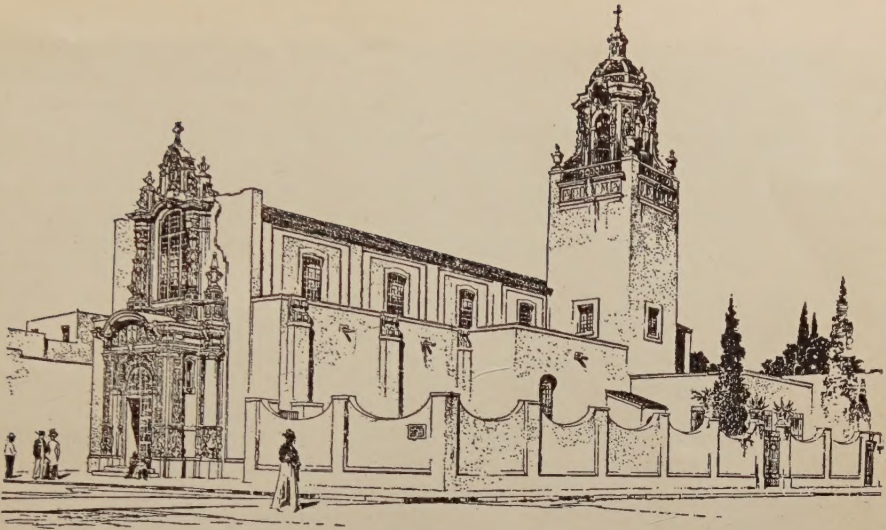
It is obvious that to gather \$20,000 or \$30,000 through special gifts would take a long time, if only small offerings were made. This new enterprise is especially one to commend itself to the attention of those who can give largely. The church, the school, the residences offer opportunities for worthy memorials. This is not to say that smaller gifts will be unwelcome. Everyone who wishes to have a hand in extending the borders of God's Kingdom is asked to give large or small amounts as may be possible.

Every helper of this new work may be sure that his money will be made to accomplish the best results. Mr. Ancell is famous in the China Mission for his ability to make a dollar go a long way. He was the pioneer at Soochow. What he did there with a comparatively little money has astonished and gratified everyone who has seen the Church's work in that important capital.

BISHOP KNIGHT and all his helpers, as well as the congregation of Holy Trinity Church, Havana, deserve the hearty thanks of the American people for the devotion and enterprise they have shown in erect-

A Notable Achievement in Cuba

ing a worthy church in the Cuban capital. Four years ago hardly anything could have seemed more impracticable to the tried and discouraged group of Church people in Havana than the present achievement. But discouraging as had been their experience they responded in a spirit of true Americanism to the leadership of Bishop Knight and Dean Colmore. In little more than a year from the time of Bishop Knight's arrival in Havana, property had been secured, and within another two years the building has been erected, in spite of numerous unforeseen obstacles and delays. While some help has come from



IGLESIA DE LA SANTISIMA TRINIDAD

THE CHURCH OF THE HOLY TRINITY, HAVANA

outside Cuba, the local people have taken the heavy end of the load. They have given generously and have courageously assumed the responsibility for the indebtedness upon the building. They deserve help, and help they certainly will have when people in this country fully realize the situation.

What the Havana Church- men Have Done

For the Havana Churchmen have not been building merely a parish church for their own comfort; they have been discharging a national duty. The new church will bear its witness to the Cuban people that Americans are looking to the God of Nations for wisdom and guidance, and that they realize the fact so well stated by Secretary Taft in Carnegie Hall on April 20th, that a beneficent and enduring government must rest upon the Christian faith and practice of the people. A year and a half ago, when the corner-stone of the new building was laid, Governor Magoon voiced similar convictions when he said that the ceremony of that day afforded occasion for

congratulation to the Government. "For moral culture means the putting of body and mind under sane control, and directing the powers of men for righteous ends." "The Government," he said, "having a function distinct and absolute, owes a debt of gratitude to the Church for fostering loyalty and promoting proper social conditions, and it may well view with favor each spire that points the people upward. So long as the cross be held aloft over against the flag, so long will purity and patriotism fill the hearts of men."

From Holy Trinity, Havana, will radiate many lines of Church work and influence, reaching to every part of the island republic, while the increasing number of American visitors from abroad will find in Holy Trinity a welcome and an opportunity to join with their fellow-countrymen living in a foreign land in the worship of a common Father. To the Republic of Cuba, therefore, to the Church in Cuba, and to the thousands of visitors from abroad, the people of Holy Trinity have rendered a service that should be fully recognized and appreciated.



THE INTERIOR OF THE NEW HOLY TRINITY CHURCH AT HAVANA

THE OPENING OF THE NEW HOLY TRINITY CHURCH, HAVANA

BY THE REVEREND W. W. STEEL,
ARCHDEACON OF HAVANA

THE Altar of the Lord in Havana has wandered widely, and had its days and years of tribulation. In 1762, in the time of the British occupation of Cuba, it rested for a while on the decks of a man-of-war, and then in a temporary building. One hundred and ten years later, in the days of Bishop Whipple, it travelled from the deck of a vessel in the harbor to a room at the American Consulate. From that time to this, through all the years of the life of Bishop Young, who always had the Cuban Church so close to his inmost soul, and who died from the exposure of a trip to New York in its behalf, through all the agonies of the Spanish-Cuban war, it has been roaming about, from hotel parlor and lobby to a rented store, from store to a temporary building erected for commissary purposes during the first American occupation, and from that to another rented store, where it has now been for several years, subjected to the dust and interruptions of a noisy and crowded street. But at last a noble house of worship has been erected, through the indefatigable efforts of Bishop Knight and Dean Colmore, aided by the self-denying labors of the congregation, and assisted by the generous gifts of friends in the United States. On Palm Sunday the new building was opened with solemn services conducted by the bishop and the dean, assisted by all the clergy of Havana, together with those of Matanzas, Bolondron and Guanabacoa.

The first service was a celebration of the Holy Communion in English, at which the bishop was the celebrant, assisted by the dean. This was followed by a celebration in Spanish, at which the

Rev. M. F. Moreno was the celebrant, assisted by the Rev. Francisco Diaz, of Matanzas.

At the ten o'clock service the procession consisted of the postulants, the candidates for Holy Orders, the clergy from Matanzas, Bolondron and Guanabacoa, the Rev. E. Morell, the Rev. A. T. Sharpe, warden of the seminary, Archdeacon Steel, Dean Colmore, and the bishop. The large congregation more than filled all the seats, and many people stood throughout the entire service. Large delegations came from Matanzas, more than fifty miles, and from Macagua, more than one hundred miles.

In his sermon the bishop expressed his appreciation of the devotion of the members of the congregation, and the generosity of the friends of the work in Cuba, which had made it possible at last to erect such a noble edifice to the praise and glory of God, and in which the services of the Church could be conducted with dignity and solemnity, to the edification both of those who speak English and of those who speak Spanish.

At the afternoon service in English, Dean Colmore was the preacher. Canon Morell preached at the Spanish evangelistic service at night.

The offerings for the building fund amounted to nearly \$1,500, besides those for current expenses.

The new church is in the "Spanish colonial" style, with its severely plain interior walls of great height, and its mighty semicircular arches, with no ornamentation save that which will adorn the reredos. Without, it is equally severe, with the exception of the great portal, and the upper portion of the tower,

where the wonderful "*churrigueresco*" work has been massed with very striking effect. The chancel departs from the usual Spanish churches in that it is much deeper, so as to make provision for a large choir. The building is fireproof, being constructed of reinforced cement, and having a tiled floor. The only wood-work is in the doors and windows. A very striking effect is made by the insertion of colored tiles, or "*azulejos*," into the cement work of the upper part of the tower.

The building is 105 feet in length,

forty feet in breadth of nave, or fifty feet including the baptistery, and seventy-one including the choir-room and sacristies. At present it has only the inadequate furniture of the old chapel, including the altar. But better things are planned and hoped for in the near future.

An architect from New York visited the new church a few days after the opening service, and said that it was the best piece of work he had ever seen. He asked and received permission to make a drawing of the building.

IS IT WORTH WHILE?

A CHRISTMAS MESSAGE FIVE MONTHS LATER

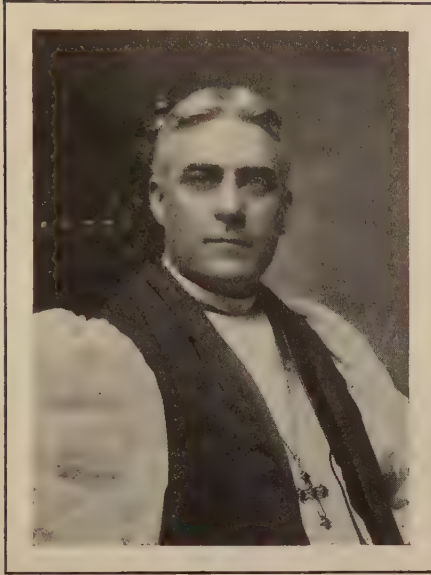
BY DEACONESS CARTER

I THOUGHT of you so many times yesterday (Christmas Day) and of your question when I was in New York as to whether my effort to minister to these scattered far-away people would be worth the cost. Yesterday morning, when Miss Heintz and I were standing among our seventeen children—our own school children, who had just taken down the stockings which they had hung up in my little living room the evening before, children who had never heard of hanging a stocking on Christmas Eve—I thought of you and wished that you might have witnessed their unbounded joy and have entered into it with us.

Later, when we stood in the church among our own people, and visitors who had travelled from Coldfoot in the north, to Koyukuk Station at the mouth of this river on the south, again I thought of you and wondered if you could have stood there with us if that question could possibly arise in your mind.

In my diary goes down the record of the very happiest Christmas in my life. We had, I should judge, about 125 Indians in all; about fifty of these were our own. Two, a little boy and his father, came from Coldfoot, a number from near Bettles, five from Koyukuk Station at the mouth of this river, and fifty or more from Arctic City, almost twelve miles down the river. Among these was Chief Moses. We had a very short service, the tree was lighted, the children sang their Christmas hymn and carol, and our gifts were distributed. From beginning to end the day was filled with joy and gladness, and in the evening when I knelt beside our little George's cot and listened to his newly-learned prayers, which I feel so sure reach our Father's ear, once more I thought of you and wondered if you could still doubt whether it was worth while. You know what I think.

*St. John's in the Wilderness,
Allakaket, Alaska.*



THE RIGHT REVEREND HENRY DOUGLAS
ROBINSON, D.D.

THE BISHOP OF NEVADA

ONCE again Nevada has its own bishop. The Rev. Henry D. Robinson, D.D., elected by the General Convention in Richmond, was consecrated in St. Luke's Church, Racine, Wis., on March 25th. Besides the Presiding Bishop, who was the consecrator, there were present the Bishops of Indianapolis, Milwaukee, Tennessee, Minnesota, Chicago, Fond du Lac, and the coadjutor of Fond du Lac.

The new bishop is a western man, and was educated at Racine Grammar School and College, of which he was warden at the time of his election. His entire ministry has been spent in educational work in California and Wisconsin. Dr. Robinson is a man of power, with marked abilities as a preacher and administrator. He has been on the staff of Racine College for seventeen years, and since 1899 has been the executive head of the institution. During the past nine years he has practically revolutionized it, bringing it to a condition of great usefulness and promise.

In Nevada the new bishop will have in many respects a difficult field, for distances are great, communities small, and transportation facilities, away from the few main lines of traffic, none of the best. But, on the other hand, Nevada presents an inspiring opportunity. For Nevada is essentially a men's state. The great revival of mining enterprises has attracted men from all parts of the land. They are men whose business it is to achieve and accomplish. Hundreds of college-bred mining engineers, besides the hardy prospectors and miners, offer an opportunity for helpful companionships and for the exercise of the kind of personal influence that counts for so much in a community of robust men.

Succeeding as he will to the work of men like Bishops Whitaker, the last Bishop of Nevada, Leonard, Moreland and Spalding, Bishop Robinson will have inspiring traditions to look back upon and will certainly lead the Church in the State to new victories.

FORWARD INTO NORTH KIANGSU

A REGION WHERE THE CHURCH HAS NEVER BEEN ESTABLISHED—A VENTURE OF FAITH—PICKING OUT A CENTRE—WANTED, A CAMPAIGN FUND

ONE of Bishop Graves's last letters from Shanghai contains this gratifying announcement:

"I have finally decided not to delay the starting of the mission in North Kiangsu any longer. Men enough we have not, and the means are still to seek, but the opening is so good and the need of action so imperative that we ought not to hesitate. So Mr. Ansell and Mr.

Sinclair will proceed after China New Year to Yangchow to make a beginning. I bespeak the best help of the Church at home for the new venture. I confess that it has required some faith to go forward in the face of our lack of workers, but it did not seem that we could turn back. The future will surely be our justification."

Bishop Graves's decision was based, in part, upon the following:

REPORT UPON A VISIT TO THE MANDARIN-SPEAKING PART OF KIANGSU PROVINCE

BY THE REVEREND BENJAMIN L. ANCELL

"The places visited were Nanking, Chinkiang, Yangchow and Kaoyu.

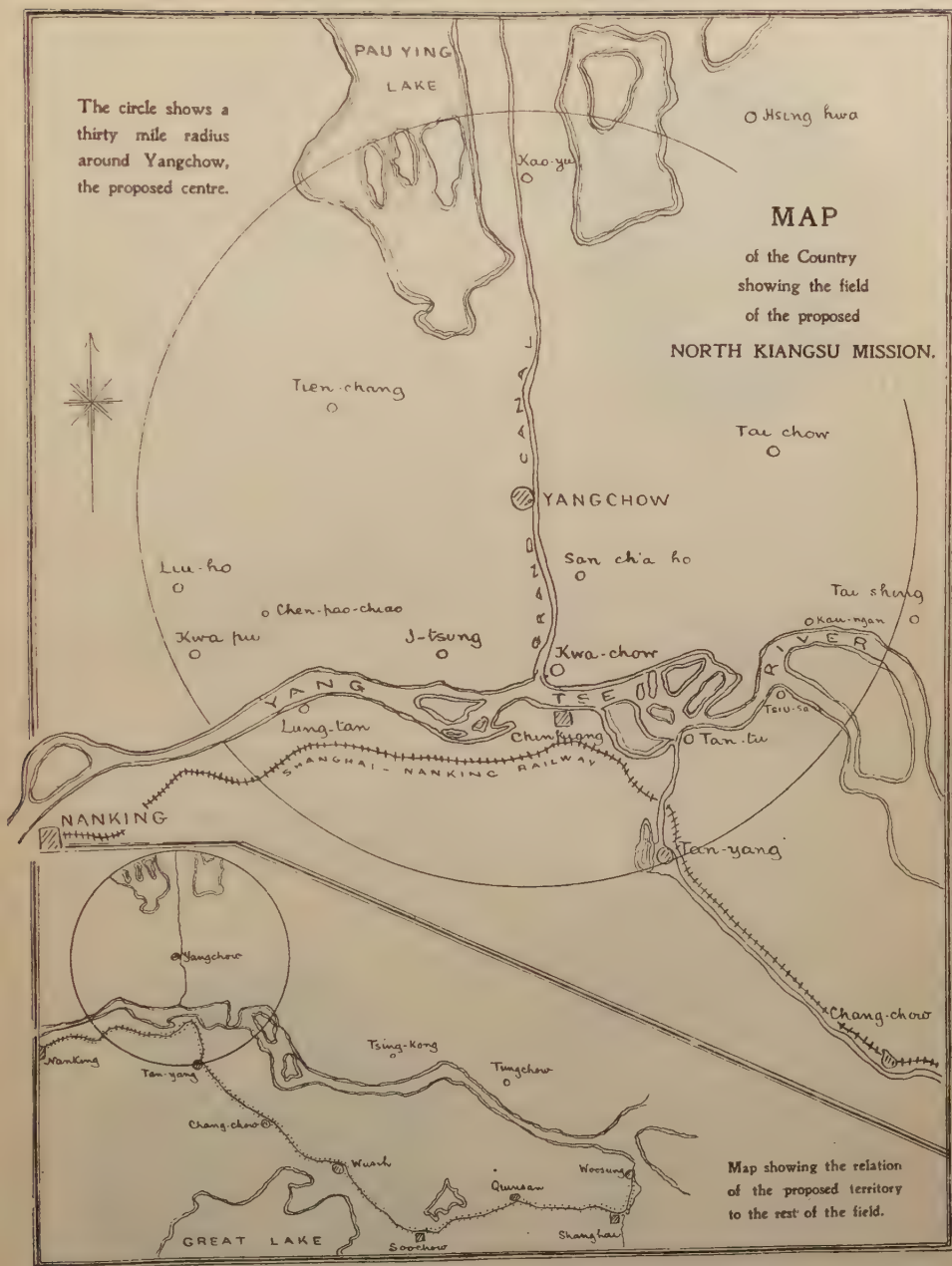
"Nanking, notwithstanding its political rank as the Viceroy's seat, seems a city of not much commercial importance or prospect of future development. The population seems to consist in the main of social extremes. Six missionary societies are represented there, and, except in the old Tartar part, their work is fairly distributed throughout the city. A school established there would draw students from among the official classes, and some of China's future leaders might thereby be reached. As Nanking has intimate connection with but few outlying towns, it lacks advantages as an evangelistic centre.

"Chinkiang, situated at the intersection of the Grand Canal with the Yangtse River, is a thriving city, destined to become a very important place. The river and canal here show a scene of great activity, and this city, on deep

water and to which over-sea ships are already beginning to come, bids fair to become no mean rival to Shanghai. The great mercantile firms of China are nearly all opening branches there. Four missionary societies are already in Chinkiang. Both because of its promise and its local situation, we should establish ourselves in Chinkiang before real estate soars beyond our reach, even though a large development of the work may not be immediately practicable.

"Kaoyu was next visited. This is a small, chiefly residential, city. No missionary work is now being done there. We are invited by some substantial business men to open work in Kaoyu, and they offer to provide the hall for services and preaching. The opportunity seems a good one for trying the experiment of building up a station mainly from native resources.

"Yangchow is a fine, busy city with a population greater than that of Nan-



king. It is the first large city on the Grand Canal north of the Yangtse River, and is the distributing point for a rather rich section with numerous towns. It is nearly half way between Chinkiang and Kaoyu, connected with

both by several lines of steam launches that ply daily. Here the Baptists have a very successful hospital, and a small evangelistic work; the Methodists have one family in residence; the China Inland Mission has its training-school for



THE REV. B. L. ANCELL,
Who will head the North Kiangsu Mission

women missionaries, and they do some work around. This city appears to be more neglected than any other large city in the province, though it has the conditions of a good centre for work.

"By this trip my conviction has been strengthened that we should no longer delay beginning work in that part of our province. It is a section lamentably ill-supplied with missionaries; the people are friendly; a good type of Mandarin is spoken, so no new literature would have to be prepared. The conditions of health, climate, water, and living generally are fair.

"Our establishment should be made at Yangchow, the only alternative as a centre being Chinkiang. Yangchow is easily accessible and centrally situated. Kaoyu is four hours to the north, and Chinkiang three to the south, while Tai-chow, a considerable city, and many towns can be conveniently reached. The conditions for evangelistic work are thus particularly good; and school-work done in Yangchow would lay no tax on the home Church except for buildings. Moreover, while this is not a prime consideration, it need not be overlooked that land is much cheaper there than in Chinkiang.

"To be efficient, this work, from the start if undertaken, should be well equipped at the centre. Two men seem

to be immediately available; at least one more should be there within the year, with additions according to development. Ladies should come as soon as a proper house can be provided. Then there should be a reasonable material equipment; say \$5,000 for land; \$5,000 for a church; \$10,000 for a school, and two missionary houses at about \$5,000 each, for men and women. Then at least \$10,000 in hand available for special opportunities in the district around, thus saving the loss of both time and money that ensues upon the long delays of appeals at home, as well as the harrowing worry and sense of futile struggle that is too often the lot of the missionary when attempting to establish his work without money in hand. The present should be a favorable time for the projection of this work. I feel sure that if the situation be realized at home, friends would, with the help of the M. T. O. this year, gladly provide the needed money.

"The field is inviting; sent empty-handed into it, the situation of the missionary would be unjust. But even with the moderate equipment suggested, great results might, under God's blessing, be expected from a North Kiangsu mission."



THE REV. T. L. SINCLAIR

A STATESMAN'S VIEW OF CHRISTIAN WORK ABROAD*

BY THE HONORABLE WILLIAM H. TAFT,
SECRETARY OF WAR

I HAVE known a good many people who were opposed to foreign missions. It has been the custom in literature, sometimes, to make fun of them. You remember when Sam Weller came home to see his father, Tony, and the widow whom Tony had married, the widow and the Rev. Stiggins framed an indictment against Tony on the ground that he would not contribute any money to pay for flannel waistcoats and colored pocket handkerchiefs for little infants in the West Indies. He said they were little humbugs and he said, moreover, in an undertone to Sam, that he would come down pretty handsomely for some "straight vestkits" for some people at home. I confess that there was a time when I was enjoying a smug provincialism, that I hope has left me now, when I rather sympathized with that view. Until I went to the Orient, until there were thrown on me responsibilities with reference to the extension of civilization in those far distant lands, I did not realize the immense importance of foreign missions. The truth is, we have got to wake up in this country. We are not all there is in the world. There are lots of people besides us who are entitled to our effort and our money and our sacrifice to help them on in the world.

Christianity the Basis of Modern Civilization

No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spirit of Christianity are the only basis for the hope of modern civilization and the growth of popular

self-government. The spirit of Christianity is pure democracy. It is the equality of man before God, the equality of man before the law which is, as I understand it, the most Godlike manifestation that man has been able to make. I am not here to-night to speak of foreign missions from a purely religious standpoint. That has been done. I am here to speak of missions from the standpoint of political, governmental advancement, the advancement of modern civilization. And I think I have had some opportunity to know how dependent we are on the spread of Christianity in any hope that we may have of uplifting the peoples whom Providence has thrust upon us for our guidance.

The Great Contribution of the Early Roman Missionaries in the Philippines

In the Philippines, in 1565 to 1571 there were five Augustinian friars who came out by direction of Philip II., charged with the duty, under Legaspi, of Christianizing those islands. They reached there just at the time when the Mohammedans were thinking of coming into the same place, and these friars spread Christianity through the islands with no violence, but in the true spirit of Christian missionaries. They taught the natives agriculture, they taught them peace and the arts of peace. And so it came about that the only people as a body, who are Christians, in the whole Orient, are the Filipino people of the Christian provinces of the Philippines, 7,000,000 souls. I dwell upon this, because it is the basis of the whole hope of success that we have in our problem in those islands. It is true that these people were not developed beyond the point of Christian tutelage. Those old missionaries felt that it was not wise

* An address delivered in Carnegie Hall, New York, Monday evening, April 20th, 1908, at a meeting of the Laymen's Missionary Movement. Stenographically reported, but not revised by the author.

to expose these people to the temptations of the knowledge which European Christians had, and so they were kept in a state of ignorance, but, nevertheless, they were Christians, and for 300 years have been under that influence. And now, in this condition of Christian tutelage, their ideals are western, their ideals are Christian, and they understand us when we attempt to unfold to them the theories and doctrines of self-government, of democracy. Because they are Christians they are fit material to make, in two or three generations, a self-governing people. We have the opportunity to know, because we have a million non-Christians there. We have 4,000,000 Mohammedans; they don't understand republican government; they don't understand popular government. They welcome a despotism. And they never will understand a beneficent government until they have been converted to Christianity.

The Constitution and National Altruism

It is my conviction that our nation is just as much charged with the obligation to help the unfortunate peoples of other countries that are thrust upon us by fate until they are fit to become self-governing people, as it is the business of the wealthy and fortunate in the community to help the infirm and the unfortunate of that community. I know it is said that there is nothing in the Constitution of the United States that authorizes national altruism of that sort. Well, of course there is not. But there is nothing in the Constitution of the United States that forbids it. What there is in the Constitution of the United States is a breathing spirit that we are a nation with all the responsibilities and power that any nation ever had, and therefore when it becomes the Christian duty of a nation to assist another nation, the Constitution authorizes it, because it is part of its being. We went into the Cuban War not for conquest. We went there because we thought there

was an international scandal that ought to be ended, and that we had some responsibility with respect to that scandal, if we could end it and did not do it.

The Hope of the Philippines

I have been at the head of the Philippine Government, and I know what I am talking about when I say that the hope of these islands depends upon the development of the power of the Christian Churches already there. One of the most discouraging things to-day is not the helpless, but the poverty-stricken condition of the Roman Catholic Church, which has the largest congregations in those islands. Every man, be he Protestant or Roman Catholic, must in his heart hope for the prosperity of the Roman Catholic Church in those islands, in order that it may do the work that it ought to do in uplifting the people. So, too, with reference to the Protestant missions in the islands. They are doing a grand and noble work. And it is the influence of the Churches upon a people as ignorant as they are that holds up the hands of the civil governor, charged as he is with the responsibility of maintaining peace and order, of inducing the people to educate their children and to go on upward toward self-government. I am talking practical facts, about the effect of religion on the political government, and I know what I am talking about.

The Mission a Nucleus of Modern Civilization

Until I went into the Orient I did not realize the variety of things that foreign missions accomplish. Connected with every successful foreign mission is a school, often an industrial school. In connection with every good foreign mission there are hospitals and doctors. Therefore the mission makes a nucleus of modern civilization, with schools, teachers and physicians, as well as the church. In that way, having educated the native, having taught him how to live, they are able to be sure that they have made him a consistent Christian.

Of course people say there are a great many rice-Christians in China. Doubtless there are. The Chinese do not differ from other people. And some are quite willing to admit a conversion they don't have, in order that they may fill their stomachs. But that does not affect the real fact, which is, that every foreign mission in China is a nucleus for the advance of modern civilization. China is in a state of transition. China is looking forward to progress. China is to be guided by whom? She is to be guided by the young Christian students and scholars that either learn English or some foreign language at home or are sent abroad to be instructed, and who come back and whose words are listened to by those who exercise influence at the head of the Government. Therefore it is that these frontier posts of civilization are so much more important than the mere numerical count of those who are converted or those who yield allegiance to the mission seems to make them. And I speak from the standpoint of, as I say, political civilization in such a country as China.

Missionaries and their Critics

Two or three things make one impatient when he understands the facts. One is this criticism of the missionaries as constantly involving governments in trouble, as constantly bringing about war. The truth is, that trade is pressing into the Orient and the agents that are sent forward, I am sorry to say, are not the best representatives of western civilization. The Americans and Englishmen and others who live in the Orient are, many of them, excellent, honest, God-fearing men, but there are in that set of advance agents of western civilization gentlemen who left the West for the good of the West, and because their history in the West might prove embarrassing at home. More than that, even where they are honest, hard-working tradesmen and merchants, attempting to push business into the Orient, their

minds are constantly on business. It is not human nature that they should resist the temptations that not infrequently present themselves to get ahead of the Oriental brother in business transactions. They generally are quite out of sympathy with a spirit of brotherhood toward the Orientals. Even in the Philippines that spirit is shown. For I remember hearing this sentiment sung on the streets of Manila by a gentleman who did not agree with my view of what we ought to do toward the Filipinos:

"He may be a brother of William H. Taft,
But he ain't no brother of mine."

That is the spirit that we are too likely to find among the gentlemen who go into the East for the mere purpose of extending trade.

Then, I am bound to say that the restraints of public opinion, of a fear of the criticism of one's neighbors that one finds at home, to keep men in the straight and narrow path, are loosened in the Orient. We find that many men are not the models that they ought to be in probity and morality. They look upon the native as inferior, and they are too likely to treat him with contumely and insult. It is through the foreign missions that we must expect to have the true picture of Christian brotherhood presented to those natives, the true spirit of Christian sympathy. That is what makes, in the progress of civilization, the immense importance of Christian missions.

Go into China to-day and try to find out what the conditions are in the interior. Consult in Peking the gentlemen who are supposed to know, and where do they go? They go at once to the missionaries, to the men who have spent their lives far advanced into the nation, far beyond the point of safety if any uprising takes place, and who have learned by association with the natives, by living with them, by bringing them into their houses, by helping them on to their feet, what the secret of Chinese life is. And therefore it is that the only

reliable books that you can read, telling you the exact condition of Chinese civilization, are written by these same foreign missionaries who have been so much blamed for involving us in foreign wars.

It is said that the Boxer war was due to the interference of the missionaries, and the feeling of the Chinese against the Christian religion as manifested and exemplified by the missionaries. That is not true. It is true that the first outbreak was against the missionaries, because the outbreak was against foreign interference, and it was easiest to attack those men who had gone furthest into the interior. But that which really roused the opposition of the Chinese was the feeling that all the Christian nations were sitting around waiting to divide up the Middle Kingdom, and waiting to get a piece of the pork. That is the feeling that the Chinese have; and I am not prepared to say that there was not some ground for the suspicion.

The United States and China

By doing what was a clean, honest thing to do, but which as between nations seems to be a little more exceptional perhaps, than between individuals, by agreeing to return the money that we really ought not to have taken, as the Boxer indemnity, by the influence of our foreign missions there, and by the belief in China that we are not there for our own exploitation, or to appropriate jurisdiction, territorial or otherwise, I think we stand well in China to-day. I think we stand in such a position that such a movement as the laymen have now undertaken, to raise money to increase the number of missionaries and the number of nuclei of Christianity and of civilization in that teeming population of 450,000,000, has a better prospect to-day than it ever had before. Therefore such a movement as this must enlist the sympathy and the aid of all who understand the great good that the self-denying men who go so far to accomplish their good are doing.

The Missionary Life Exacting

You can read books—I have read them—in which the missions are described as most comfortable buildings; and it is said that the missionaries are living much more luxuriously than they would at home; and therefore that they have no claim upon our support or sympathy. It is true that there are a good many mission buildings that are handsome buildings; I have seen them. It is true that they are comfortable; but they ought to be comfortable. One of the things that you have got to do with the Oriental is to fill his eye with something that he can see; and if you erect a great missionary building he deems your coming into that community of some importance. The missionary societies that are doing that, and are building suitable homes for the missionaries, are following a very much more sensible course than is the United States in denying to its ambassadors and other representatives suitable dwellings.

The life of a missionary is not a life of ease; it is not a life of comfort and luxury. I do not know how many have felt that thing that the physicians call nostalgia. I do not know whether you have experienced that sense of distance from home, that being surrounded by an alien people, that impression that you would give almost anything if you could only have two hours of association with your old friends at home, if you could only get into the street-car and sit down, or hang by a strap. I tell you, when you come back after an absence of five or ten years, even the strap seems a dear old memory.

The Conclusion of the Whole Matter

These men are doing grand, good work. I do not mean to say that there are not exceptions among them; that sometimes they do not make mistakes, that sometimes they do not meddle in something which it would be better for them from a politic motive to keep out of; but I mean as a whole these 3,000

missionaries in China, and those in other countries, worthily represent the best Christian spirit of this country, and worthily are doing the work that you have sent them out to do.

I thank you for the opportunity of speaking on behalf of this body of Christian men and women who are doing a work which is indispensable to the spirit of Christian civilization.

A CHILD'S FAITH AND WHAT CAME OF IT

SURELY those who read in the March number of THE SPIRIT OF MISSIONS of the responsibility felt by a little girl of seven when over-hearing the needs of St. Luke's Hospital, will be glad to hear the sequel of the incident.

Having earned \$3.55 by making her valentines, Easter cards and dust cloths, she added a gift of \$2 which had been sent her by her grandmother, and in this way gave fifty-five cents over the \$5 she originally hoped to earn.

A Bible-class in Philadelphia undertook to raise \$3,000 for what seemed the most urgent need of St. Luke's—an eye ward. This little girl, hearing her mother and a friend discussing the difficulties of raising such a sum, said: "Mother, I am sure God can send the money if we ask Him to, and I will pray every night for it, and I *know* He will send it." And from that time she began to pray for it.

One morning, a few weeks later, as the family was preparing to go abroad, hurriedly, and wishing still further to help before leaving, she asked her mother for a blank check, at the same time asking if there was money in that bank. Being answered in the affirmative, she filled out the check correctly for \$3,000, signed her own name and took it to her mother's friend, who was treasurer of the fund for the Bible-class.

Who shall say that the fact that not only \$3,000, but \$4,000 are now in hand for the eye ward may not be due to the

earnest faith and example of that little girl?

Those who follow the progress of the Church in China know that the work of St. Luke's Hospital has far outgrown the capacity of the present building.

Forty-three thousand (43,000) patients were treated last year in the wards and dispensary. This means that mattresses have to be placed on the floors of the present wards; and yet many are being turned away.

The work of St. Luke's Hospital, Shanghai, is said by those who have been there to be without equal anywhere in the East, with the exception perhaps of St. Luke's, Tokyo. The Church is doing no work in the East which surpasses it in the amount of suffering relieved.

The ground for an additional building is owned by the mission, and Drs. Boone, Jefferys and Tucker, through fees and small gifts, have themselves raised \$10,000. This, with the \$4,000 given through the Bible-class, leaves about \$10,000 to be raised, that the new building, with more wards, private rooms for sick members of our missionary staff, quarters for foreign nurses, private rooms for Chinese pay patients and the much-needed eye ward, may be erected *at once*. Are there not enough friends, anxious to help this enterprise, who will send their gifts at once to George C. Thomas, Treasurer, 281 Fourth Avenue, New York, in order that the entire building may be put up this coming summer?

And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.



THE BROADWAY OF COLON

PANAMA

THE ISTHMUS: THE CANAL: THE CHURCH

BY THE RIGHT REVEREND EDWARD W. OSBORNE, D.D.,
BISHOP OF SPRINGFIELD

*The photographs were supplied by Archdeacon Bryan, largely
through the courtesy of the Isthmian Canal Commission*

While on his way to the West Indies in February, Bishop Osborne spent a few days in Panama. His account of his observations and experiences, written for the people of his own diocese, has, with his kind permission, been slightly rearranged and shortened, and is now shared with the readers of THE SPIRIT OF MISSIONS.—[THE EDITOR.]

I. SOME SIGHTS ON THE ISTHMUS

From Broadway to Old Spain

THE varied population [in Colon] was very interesting. Many Americans and some English walking about, but by far the greater part of the people from pale Spanish yellow to deep West Indian blacks. Of course there were no shop windows, but open stores, the best being kept by Chinese merchants who have had the principal trade of the Isthmus for years. They seem to be thoroughly respected.

The contrast between the two towns, Colon, the old Spanish one, with narrow streets and foreign houses, dirty half-dressed people of all sorts, and Christobal, the new American town, with broad roads, large bird-cage houses and rows of palms, is very great. The same contrast strikes one at Panama between the old town of that name and the new Ancon, just outside. It is curious that while the whole Canal Zone, forty-seven miles long and ten wide, belongs to the United States, these two small cities at either end have been reserved by the Republic of Panama. To step from Broadway or Fifth Avenue into the heart of Old Spain is a very new experience.

Bird-Cage Houses

The Isthmian Canal Commission Hospital, at Colon, of which the Rev. E. J.

Cooper, a Church clergyman, is chaplain; a collection of buildings, some of which are on piles over the sea, and all of which are carefully screened to keep out the mosquitos, giving to them, as to the houses, the effects of great bird cages—an impression one never loses. Everyone lives in a bird cage from end to end of the Isthmus. Hotels, private houses and quarters for workmen all are alike, so that there is a vague, dreamy, unsubstantial look about them, as if they might rise and float away. And yet the effect is very pretty as they lie on the hillsides, often half hidden by palms and tropical plants.

The Zone from a Car Window

The railroad journey [from Colon to Panama] gave me my first idea of the greatness of the work of the canal. The massive mounds of earth, the many railroad lines at Gatun, the new town with its bright looking houses and other large buildings, made a quite new impression. I had not expected anything so well laid out, so clean, so civilized, and so full of life and strength. So modern too, for the people who got out at the station might have been at any American town. Ladies well dressed with children, girls with parcels, pictures or rolls of music, small boys running about, a few men, all alert, talking, laughing; the fringe of dark people and the background of red



"THE MOSQUITO SCREENS GIVE THE HOUSES THE APPEARANCE OF GREAT BIRD-CAGES. THERE IS A VAGUE, DREAMY, UNSUBSTANTIAL LOOK ABOUT THEM AS IF THEY MIGHT RISE UP AND FLOAT AWAY"

hills with the light looking houses dotted over them, all gave the impression of something like the arrival of an afternoon train at an American summer resort not far from some large town, whither the people went for shopping. Certainly all this on the Isthmus of Panama was unexpected, but one felt the

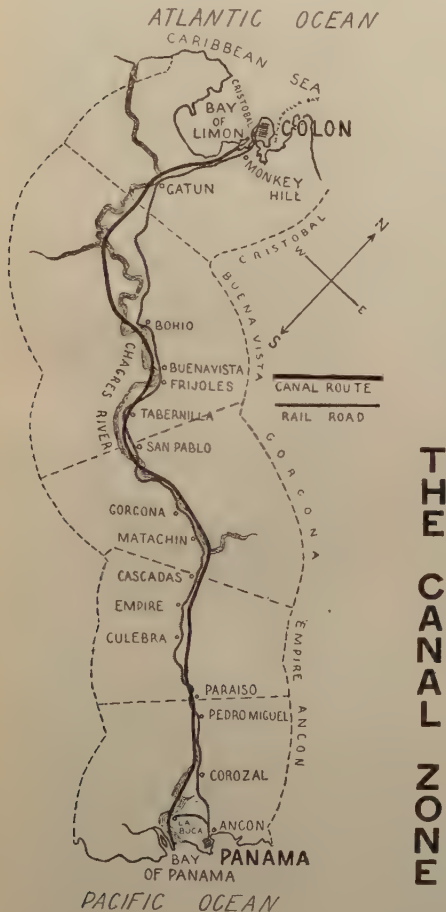
the wonderful "Flame of the Forest" that lights up the woods in Burmah; there again acres of purple morning glories, here a square mile of bananas, and everywhere many varieties of palms and giant bamboos.

Here, too, the troublesome Chagres river, so winding and so beautiful between its green banks, and yet so tough a problem to those same engineers. It will be drowned, problem and all, in this wonderful lake. Only the official map can give an idea of what that will be.

Before our journey was half finished the darkness came down and I had time to notice the people in the car. The car itself was light and cool. No velvet furnishings, all wood and rattan, the seats wide enough for comfort. Some of the passengers, like ourselves, are white, but by far the larger number are of Spanish color, feature and language. There are cars of different classes and some are crowded with West Indian people of varying shades of blackness with a small sprinkling of Hindoos. But there is no dullness anywhere. Every face is bright and eyes are keen and animated. All is life and movement. All through my five days this has impressed me. No tropical slowness here, but a great body of energetic, forceful men working vigorously in carrying out their great purpose. Every train is full, every railroad platform with waiting numbers; at some stations like Culebra on Sunday afternoon the crowd runs into hundreds.

Another Hospital

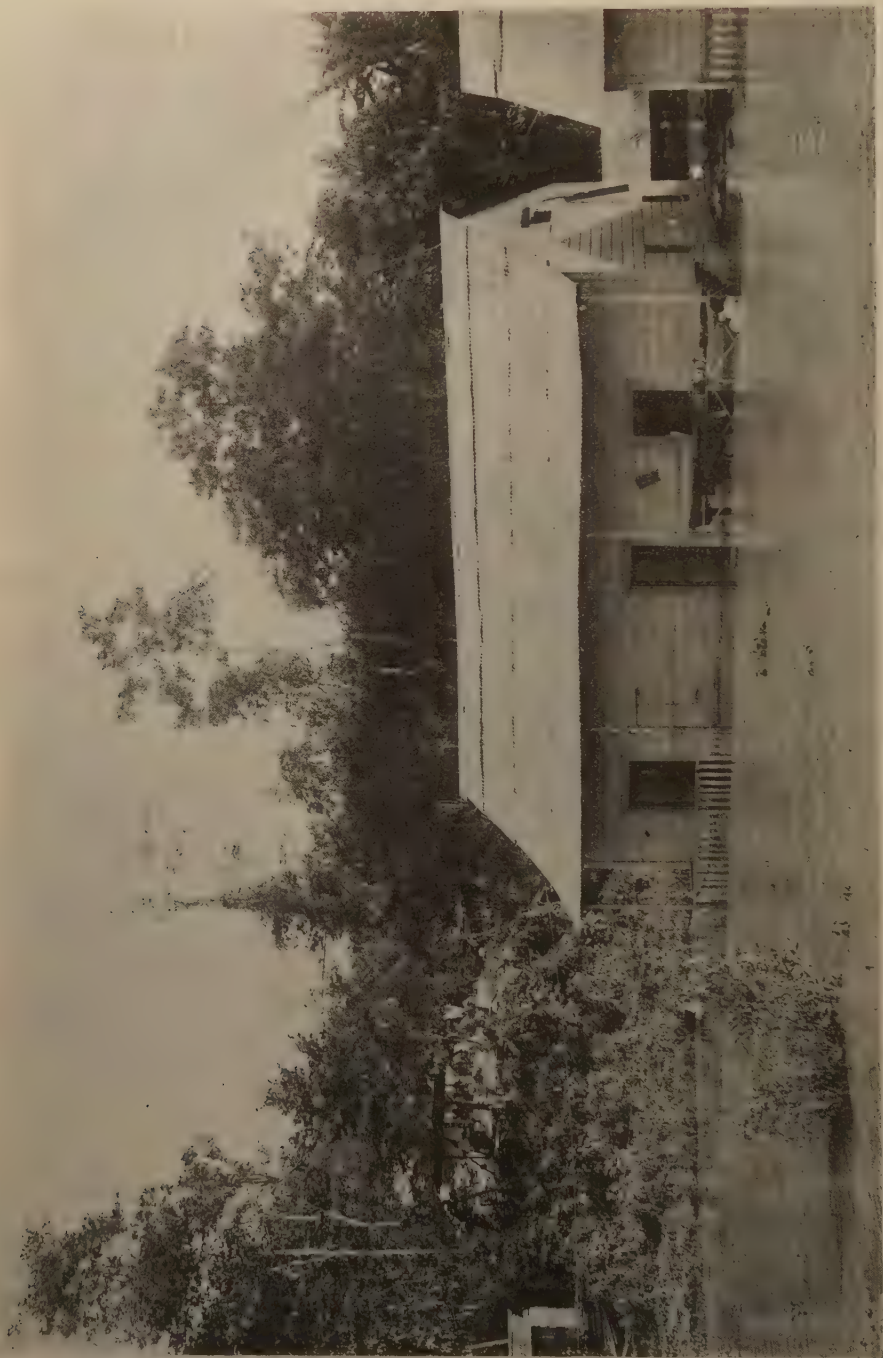
The Canal Commission Hospital at Ancon is one of the largest and certainly the most beautiful in the world. Spread out on the side of Ancon Hill, surrounded with cocoanut palms and other tropical trees, with a glorious view of the bay before it, it has 800 beds in thirty-four wards. Each ward is a separate building and there are many others for administration, nurses, etc. Of the multitude of nurses, 125 are American graduates. It was new to see



American is at home here under this glorious sky, and has come to stay.

As we went along we saw many other new things.

Here a village of native Panamanians, built of rushes and bamboos, a few women and children in light costumes looking carelessly at us; there a mass of trees flaming in color reminding one of



the brake going round to bring the nurses from the scattered wards to the dining-room for meals, or taking them to their wards when the time came for going on duty. A very high grade of nurses they appeared to be.

This great hospital was built by the French—another surprise for me.

A Strange Sight in Panama City

A two hours' drive showed me the principal sights of old Panama. Here all the streets are narrow, the people more varied than at Colon and the sound of Spanish is everywhere.

Some of the Roman churches are large, and there is a certain prettiness inside, but no real beauty or dignity, for all is artificial, paper and silver gilt in flowers and decorations, with very few good pictures. The square is pretty, but it was quite new to see over the entrance to a large building the word "Lotteria"

with many people offering lottery tickets for sale, and then to be told that this is the house of the bishop, that he lives over the lottery offices and the Roman Church profits \$10,000 a year by the lottery. The prizes are drawn on Sunday after High Mass, the square being filled with ticket holders who have come out from the opposite cathedral.

A Canal Zone Club

The University Club [in Panama], formerly an old Spanish house, is now the home of graduates from almost every American University. Contrasts make things seem unreal, and certainly it was none of the least to step out of noisy Spanish streets into this large, cool room with a hundred American papers on the tables and the walls decorated with the familiar pennants of Illinois, Harvard, Yale, Cornell and nearly fifty others.

II. THE CANAL AND THE MEN WHO ARE CUTTING TWO CONTINENTS APART

A Day Along the Line

Six o'clock breakfast, and by half past seven we were at Culebra at the house of Major Gaillard, where a second light breakfast awaited us. Colonel Gorgas, the chief of all the sanitary work and the foe of the mosquito, most kindly went with us.

Major Gaillard had his auto-car ready for us. With him and Colonel Gorgas we were indeed in royal company, and no one had ever a better opportunity of seeing and understanding the great canal and what it involves.

We went from one end of the great cut to the other, having everything worthy of note pointed out to us with wonderful clearness and infinite pains.

The respect our engineers show for the Frenchmen is very marked. They say that their work was thorough, their plans and drawings and measurements perfectly accurate and capable of use to-day. They express the greatest sympathy for

those men who through no fault of their own were compelled to stop a work begun so well. Their attitude toward the French gave me an increased respect for themselves.

Big Men and a Big Task

Their own attitude toward the work struck me as the quiet confidence of men who have tested and know their strength. "We can finish this work if the money is only given." In how long a time? "Over six years and less than eight." And at what expense? "At less than the present estimate of \$300,000,000. It will not cost that unless something now unforeseen occurs."

The calm, quiet way in which Major Gaillard described two great works was really amusing. When he showed us the great landslide which overwhelmed the whole width of the cut at one point, he spoke so simply of how it happened and how it was removed and the measures ta-



THE ANCON HOSPITAL BUILDINGS STRUNG ALONG THE BASE OF THE HILL

ken to prevent a recurrence, that the tremendous work seemed just like a small, every-day occurrence.

So, too, when I asked what a certain work was for. "Oh, that is the new bed we are making for the River Obispo. It interferes with the canal, so we are cutting it a new channel."

"And how large is the river?"

"Well there's not much water now, but when full it is about the size of the Potomac at Washington. Anywhere else it would be a big work, but not here. It will cost about a million of dollars though."

Such a simple thing to do it seemed, and not a word of boasting.

The steam shovels are a marvel. Two tons at a mouthful picked up and placed on a car, and a fresh mouthful every sixteen seconds! Over a million cubic yards of earth moved last month!

The Sanitary Engineers

Colonel Gorgas pointed out the sanitary work and where the real dangers lie. Someone told me that of the 35,000 men on the work, 2,000 are employed in keeping all clean for health's sake. . . .

There is no fever at Culebra, no, nor in all the Zone! Nor a mosquito either! Deadly war has been waged against mosquitos, their homes, favorite resorts and breeding places, and now truly the Canal Zone might almost be a health resort. It is doubted if the French could have finished the canal for want of knowledge of sanitation—the dead they buried are in thousands beyond counting; but if we finish it—and we shall—the honor to the medical members of the Canal Commission will be as great as that of the engineers.

America's Best Men

What men one sees here at work! Tall, well set-up, open-faced, bronzed by the sun, and yet so clean and healthy looking, keen in look and vigorous in every movement, an exhibition of the best type of young American manhood, such as you might see at Yale, Cornell

or Harvard. Not all young, but older strong-faced men also. Such a representation of the American nation must make a wonderful impression on the people of this Isthmus. . . . The United States has sent of its best to build the Panama Canal.

I cannot be too grateful to Colonel Gorgas and Major Gaillard for their courtesy and kindness, and for showing me what manner of men our army engineers and officers are. Rarely have I spent so good a morning and learned so much in so short a time. The sight of that great Culebra cut will remain with

me, and when I think that it is yet to go 125 feet deeper, I wish I may be there to see it when finished.

Finished it surely will be. It is impossible for one who has seen and heard, as I have, to believe that the nation could refuse to finish, and could stop such a work for want of money.

The same thought came to me when I saw the towns built up throughout the Zone; no tents for a night, but buildings meant to stay. Christobal, Gatun, Gorgona, Empire, will all be as familiar names in the future as Panama and Culebra are now.



THE CHAPEL IN THE ANCON HOSPITAL WHERE CHURCH SERVICES ARE BEING HELD UNTIL A BETTER BUILDING CAN BE SECURED

III. THE CHURCH AT WORK IN THE ZONE

An American Town and a Spanish Village

Gorgona is one of the new American towns almost surrounding the old Spanish village, and given up to machine shops and works for the canal. Bird-cage houses and mud huts jostle one another and the alert American strides by the black West Indian, the yellow China-

man and the every-colored Spaniard with a quiet Sikh from far-off Punjab watching them.

The chapel here is erected by the canal commissioners for the use of the Church. There are a number of these in the Canal Zone, some used by the Church only, others used in turn by various religious bodies who have representatives here.

In all these places the work is under



"THE STEAM SHOVELS ARE A MARVEL. TWO TONS AT A MOUTHFUL, AND A FRESH MOUTHFUL EVERY SIXTEEN SECONDS!"

the care of catechists who came from the English Church in Jamaica or Barbados and are now working under Archdeacon Bryan. There has been some little feeling among the people from the British West India Islands about their transfer to the care of the American Church, the want of knowledge of our Church with its unlucky name being the cause. The coming of myself has been in one way better as the first visitor of the American bishops than that of almost any other bishop could have been.

To see me, an Englishman by birth, a deacon and priest of the English Church, and a bishop of the American Church, one who has ministered in England, America, India and Africa, from which countries many derive their ancestry, was a great object lesson of the actual unity of the Catholic Church, however cosmopolitan its units might be. The archdeacon and the people alike welcomed my words on this.

We had a good congregation with sweet singing, many Spanish and Indian people looking in at the wide-open window places. Nineteen were confirmed, six being young girls and the rest men and women, about an equal number of each.

From Illinois to Panama for Confirmation

In the Ancon Hospital a large room is fitted up as a chapel, and here I celebrated the Holy Communion at 7 A.M. Sunday.

At 10 A.M. I confirmed six, four being American ladies, with one boy and one girl. A gentleman was prevented from coming by an emergency call on canal work. Among those confirmed was a lady from near Joliet, Ill., who was obliged to come away with her husband just before the bishop's visit at her home. The congregation filled the room, doctors, nurses, judges, lawyers, army engineers, clerks and ladies, representatives of all the official and American society being present. After the confirmation

CULEBRA FROM CULEBRA HILL



and sermon there was a celebration, with about twenty-five communicants.

At Culebra many met us at the station. At the service the crowd could not be counted. The chapel on the hillside stood on a platform, this and the chapel being packed so tight that entrance was difficult. Surely the hymns could be heard miles away. Hot as it was, all listened eagerly to the sermon and watched intently the confirmation. Sixteen men and fourteen women knelt for the gift. By some mistake some candidates from Bas Obispo (Low Bishop) did not come.

A Crowded Service

The evening service at St. Paul's, Panama, cannot well be described, nor could it be photographed. Probably there were less than a thousand at it, but they looked more. The big church was solid, the choir squeezing in one by one, the mass opening to let each one in and closing at once behind him. The utmost respect for the "Lord Bishop"—and their respect is very great—could only secure him ten inches of gangway to reach his chair. Windows, doors, churchyard, street, the shining earnest faces above the white garments and black coats made a billowy sea, and a sea that at boiling heat was hushed to perfect stillness to hear the message brought by the bishop from America. I shall not forget the sight. Twenty-two were confirmed. It was impossible to take the throngs by the hand, but I was glad to find in the congregation a brother of David Jonathan Lee, a candidate for Holy Orders in my diocese. The wife and daughter were there also.

A short train ride on Monday brought us to Bas Obispo, where on a hillside we found a neat little church surrounded by tropical trees, with a congregation of thirty awaiting us with the four who had missed their confirmation on Sunday.

A Pressing Need

I hope Archdeacon Bryan may find someone to help him, some of the altar

societies in great city churches perhaps. All these chapels are very poorly provided with everything for use at the altar. Vessels, furniture, linen, hangings, even altars, all are wanting.

Evening found us at Colon for my last service in the beautiful Christ Church, far finer than any in the Diocese of Springfield. Here was perhaps the most beautiful service of all. A full church, a reverent service, some thirty-five to be confirmed, of whom one was a Chinaman, an air of earnestness and devotion over all making a spirit that could be felt.

I thank God for all I have heard and seen in the last five days.

The American Church has now an opportunity in this Zone to take up the work the English Church has well begun and establish herself as the Church of the Panama Canal Zone.

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A clergyman from one of the missionary districts who has been temporarily holding services in an important parish, has experienced a decided shock in making this discovery:

IT was an astonishment to me to meet a vestry of ten prominent business men and to hear them all disclaim any knowledge of an Apportionment Plan for General Missions, etc. The name of George C. Thomas was entirely strange to them. This seems to me appalling in a parish of this sort. No one has any recollection at all of ever having been asked to give for foreign and domestic work outside of the diocese. This is again astonishing. But I have found a number of clergy who never give their people any chance to make an offering. I have made the Apportionment Plan plain to them and put the whole matter of missionary work to them first of all in a business way, and then appealed to them as Christian men to redeem themselves from the dry rot of selfishness for their own sakes as well as that of the parish. On the strength of that the vestry decided to appeal to the parish for an Easter offering sufficient to cover the whole amount of the apportionment for the year.

NOTES FROM THE ALASKA TRAIL

BY BISHOP ROWE

Tanana, February 19th.

I ARRIVED here yesterday. To-morrow I leave for "St. John's-in-the-Wilderness." The Rev. A. R. Hoare and "Kobuk" Peter accompany me. We will have a team of seven dogs, for we shall have a heavy load, having to carry supplies for a month in addition to our "sleeping bags," etc. So far my trip has been easy and pleasant and most interesting. Everywhere I have met old friends and encouragement. With the exception of a "side trip" to Neenana of 100 miles, which was "mushed" with dogs, I have journeyed by stage. To travel from Valdez to Tanana by stage, a distance of about 600 miles, through a wilderness, has seemed wonderful to me, who a few years ago would have thought such a thing impossible. I have taken advantage of this convenience, because I realize that I am getting older and cannot rise to the physical demands as in previous years. I might do so, could I keep in "form," but, with the improved conveniences of travel since 1896, that is not possible. From here to the Koyukuk, however, I have now to face a pretty severe test. The journey has to be made on foot, dogs carrying our blankets and supplies. It means heading still north until the Arctic Circle is crossed.

From Fairbanks I visited Chenoa Indian village and confirmed thirty-five Indians, prepared by Mr. Betticher. The latter has, in addition to his work at Fairbanks, done most successful work among the scattered Indians along the Tanana.

On Monday, February 10th, Indians met us with their dogs in Fairbanks, and we left for Neenana, seventy-five miles away, which we made in two days. Here the Indians had come back from their hunt and met us. We had very inspiring services. Mr. Betticher presented fifty

Indians for confirmation. Blind Moses is aiding the work very acceptably, while Miss Farthing is, as usual, ministering to the Indians in all ways with a devotion and faithfulness most heroic and satisfactory.

Here I left Mr. Betticher and Miss Farthing, travelled north thirty miles, where I connected with the stage and made "Hot Springs" on Saturday evening, February 15th.

"Hot Springs" is a wonderful spot in this northland. Hot water springs exist here of 160 degrees temperature. A successful mining man has built a hotel, heated from the springs, with swimming tank, baths, etc., making a resort the most attractive in the North. It is also the centre of a promising mining region. Here I met many old friends, and through the baths eliminated the lameness which I had contracted. I held services, having eighty-five for a congregation, and an offering of \$27.25. We must place a clergyman at this point as soon as possible.

In looking around for dogs I consulted an Indian in regard to one, and he said: "Too much long time dog—no good." I did not buy him.

"A PECULIAR PARISH"

CONDITIONS in this town are peculiar and exceptional in regard to religion in general and foreign mission work in particular. THE SPIRIT OF MISSIONS would not sell at any price. After over seven years as rector of the parish, I have succeeded in securing but *one* subscriber to THE SPIRIT OF MISSIONS, and he is a young lad yet in his teens. He is paying for it out of his pocket money. He has the making of a man and a Churchman. He is interested in it and in mission work.



BISHOP ROOTS WITH THE FOREIGN STAFF AND THE CHINESE CLERICAL AND LAY DELEGATES AT THE HANKOW CONFERENCE,
FEBRUARY, 1908

THE FIRST REPRESENTATIVE CONFERENCE OF THE DISTRICT OF HANKOW, CHINA

FEBRUARY 13th-19th, 1908

BY E. L. ROOTS

THERE need no longer be any doubt about the civilization of Central China. Hankow has dropped into line with all the other cities of the world; it has held a conference! Delegates to this conference have come from four different provinces, travelling distances varying from 100 to 400 miles in all directions, and by all sorts of conveyances, from train and modern steamboat to sedan chair, sampan and wheelbarrow. To be sure, the Hankow shops have not sought its patronage with tempting signs, nor the theatres with glaring play-bills, while the local paper has completely ignored its existence. And yet, some day, what that handful of men accomplished may be of more moment to China than any other of that week's doings in this "Hub of the Empire," for it laid the foundation stones of Self-Government, Self-Support and Self-Propagation in the structure which will soon, we hope, be the Chinese Church in Central China.

But there have been conferences in Hankow before. How did this one differ from the others? And what did it accomplish?

A Distinguishing Characteristic

Former conferences have represented only one order—as, for instance, the clergy of the district, or the catechists, or the teachers. Or they have been only for Chinese, or only for foreigners. In this conference there were delegates of both races and all orders. The Chinese lay delegates, who made up nearly half the total number, had been elected by their peers. As one of the delegates (a Chinese), speaking at the conference, said: "The Church has gotten ahead of

the nation, for the nation has been looking forward to a representative assembly for two years, and has not even made a beginning, while the Church has talked of it for only a year, and already has it!"

The subjects discussed were also representative of the whole Mission, having been submitted during the preceding weeks by delegates from all parts of the district. The committee in charge of the programme, however, had followed the very wholesome rule of selecting for discussion such subjects as represented weak points in the work; not parts of it on which we already felt sure of our ground.

An Anxious Question

Besides all this preparatory work, a committee on hospitality had arranged that the delegate's inner man should not suffer while his mind was busy. But the question still remained: Would the mechanism work? Or would the wheels merely go around with a buzz and a bang, while the great machine remained stationary? There were those who remembered the first conference held in the district, when the assembly sat, hour after hour, while its members *in order of age*, in speeches of not less than half an hour each, discussed all theology and ethics, but could not be induced to say one word of all the anxieties and difficulties that were filling their hearts. Would this be the case again?

It was soon plain that the years had brought development. The first day of the conference had been set apart for devotional services, beginning with a corporate celebration of the Holy Communion. These services, with their emphasis on the mutual as well as the in-

dividual duties of the members of the one Body, helped draw the members together, and by the time of the first business session, they were full of good-will. Foreigners and Chinese alike had a difficult task before them in the attempt at using parliamentary language in Chinese, for many actually new terms had to be coined to meet the ecclesiastical requirements of the conference.

The work of the week falls under two heads—that upon the constitution and canons for a future synod, and the discussion of papers presented on the programme proper. The former occupied fully half the time, and, whether in committee or in meetings of the conference, the unappetizing morsel was attacked in a manly and statesman-like way which gave good hope for China in the days when she shall be governed by constitutional assemblies. As someone remarked: "The delegates showed good, sturdy common sense. If someone did happen to make a foolish motion it seldom found even a seconder." As finally adopted, subject, of course, to ratification by the American House of Bishops, the constitution declares that the Church in Hankow is in communion with the Church in America and "subject to the bishop of that Church appointed for Hankow." It provides that the synod shall consist of clerical and lay deputies, the latter to be elected according to the canons, and meeting at least every three years. It orders that the synod shall elect a Standing Committee whose racial composition is not determined, but which must consist of four clergymen and four laymen. And at the first election of such a committee, which took place before the conference adjourned, two foreign and two Chinese clergymen were elected, and three Chinese laymen to the one foreigner. Before the passage of this canon several of the foreigners had pointed out to the meeting the fact that the interests of the Mother Church were fully safeguarded by the requirement that a missionary bishop must appoint a Council of Advice, on which he was, of course, free

to secure only foreigners as advisers. And since the constitution also provides that no act of the synod shall take effect without the consent of the bishop, it seems that the infant Church is sufficiently assured of parental guidance, while still strongly encouraged to walk alone. The synod is also to name delegates to national synods of the Anglican Communion, and its chief duty is "to take counsel in matters that concern the welfare and progress of the Church in the district, and to establish and control a missionary society."

No Representation without Taxation

One of the most lively discussions was elicited by the presentation of the canon which decides the manner of electing delegates to the synod. As finally passed, it provides that any parish or group of parishes consisting of fifty or more communicants may elect one delegate to the synod, but that "no such deputies shall have a vote unless such congregation or group of congregations contribute, apart from school and hospital fees, sufficient money to pay all its current expenses except the salaries of clergy and catechists and Bible-women, and also contribute twenty-five cents each year for every communicant to a fund for the salaries of clergy and catechists, or to funds for other objects directed by the bishop."

It was during this debate that one aged delegate remarked sadly (he was a substantial layman, and a communicant of many years standing from one of the outstations) that we had been all these years gathering a few sheep into the fold, and now, when shearing time was come, the sheep wanted to run away! He was a bit pessimistic. A few years hence, when more "sheep" shall have been gathered in, and when the new organization of the Church shall have developed their self-respect and self-reliance, we hope that a much larger assessment may be possible. Meanwhile a beginning has been made.

The discussion on constitution and

canons took so much time that several other important subjects on the programme had to be omitted. Among those that were reached were "Work for Women," "Parish Organization," and "Our Training Schools." The discussion on "Parish Organization" was especially valuable as presenting, so to speak, the local application of the principles involved in the discussion on the organization of the synod.

When — ?

The discussion on the work for women also had its direct bearing on that greater question as the delegates realized, some of them perhaps for the first time, how little help at this crisis can be expected from the women, and what their own responsibility is for this situation. The call voiced during this discussion, by almost every speaker, for more women from America, was pathetic, and especially so to those of their hearers who had been recently putting forth this plea to gatherings of American women, and apparently to deaf ears. Now the call was from the Chinese themselves—clergymen, catechists and laymen—and those who listened know that in more than one case it was the voice of a husband pleading for help for his wife and daughter, as well as of the pastor who saw half his people uncared for. When will the heads of our Junior work, the leaders of Mission Study Classes and other fit persons overcome the obstacles in their way and offer themselves for this work in which they are already interested?

At the close of the last session of the conference, the delegates went in a body to the grave of Bishop Ingle, near by, and there sang, in a chorus that made the echoes ring, "The Son of God goes forth to war," the hymn which now has become, as it were, the war hymn of the Hankow Mission. It was sung at the consecration and the funeral of its first bishop, and at the consecration of the second, and now at a fourth important moment in its history. The hope and faith and Christian

aggressiveness of the hymn will all be needed in the warfare that is to come.

A Demonstration in Force

We must not forget to tell of the great gathering in the cathedral on Sunday afternoon, when the procession of bishop and twenty-seven clergy—Mr. Gilman, of Changsha, alone unavoidably absent—passed through a throng of Christians which filled the cathedral and remained with perfect reverence and attention through a service two hours long and which contained four addresses.

One other gathering should be mentioned because it illustrates how, in spite of setbacks, the personnel of the mission has increased since the division of the diocese in 1902. When, during this conference, the twenty-six clergy who could be present met one evening in the dining-room which Bishop Ingle had built large for just such occasions, the room was quite full, and the table which his hospitable heart had had made "large enough to seat all my clergy at once" was found too small, and seats for seven more had to be provided! And according to present prospects, if such a gathering be held only one year from now, the dining-room itself will not be large enough, for there should then be thirty-five clergy at least. One of this year's company will be gone, but the six seniors in the divinity-school should have been ordained, and two men should have come from America whose appointment is already practically assured. So do years—yes, generations—of patient toil and high courage struggling with heartsickness bring their fruit at last.

The loss of one clergyman during the coming year, referred to above, is to be that of the Rev. Mr. Fu, who goes at once, at Bishop Graves's request, to work in that part of Kiangsu province where the speaking of Mandarin by the people makes the Shanghai clergy useless. He has already been transferred to the mother district, and will make one more bond between us.

And there were whispers among the foreigners at the conference not only of advance into the unoccupied parts of our present four provinces, but of the possible duty of the American Church to do its share toward evangelizing one or more of the provinces of China in which the Anglican Communion has, as yet, no work. How can we do more, since we have not men and women enough for our present needs? We cannot—this year. We cannot at all unless the Church sends us help. But we believe that one

day soon the Church will make up her mind to stop attending to everything first except the most pressing problems, and will send help by tens instead of by ones, by gifts of a million dollars instead of one thousand, to the nation which in twenty—or perhaps only ten—years from now will not accept help. And when the Church says the word there will be found men and women here in the Hankow District, please God, who will gladly go on as pioneers to the regions beyond.

NEW YEAR'S EVE AT ST. PAUL'S COLLEGE, TOKYO

BY THE REVEREND ROGER A. WALKER

THE New Year as it rushes westward finds a little group of St. Paul's boys hopefully awaiting it and, as is proper, waiting upon their knees. How old the custom is I do not know, but for at least four years these youthful servants of the Master have met to consider the dying year and the things it has brought; have met to declare their intention to strive more loyally during the coming year to do the work given them by Him they have chosen to serve. Most of the boys go away for the holidays, but always a few are left to greet the New Year thus.

I remember well how I stumbled on to the first meeting of the kind that I attended. I had been here but a short time and was sitting alone in my room waiting for the New Year and feeling rather lonely, when through many closed doors intervening stole in the sounds of one of our familiar and never-failing hymns. The very sound of it made me feel much less far away, and I started out to find the source. At last I came upon them—a little group assembled in a poorly lit and utterly unheated room; I crept in and sat among them. At that meeting several were present who had become Christians during the year then drawing

to a close, and each in turn rose and spoke. There in that bare, uncomfortable room each had told his fellows what was in his heart. And the stranger felt no longer strange, and the far-away one felt, as never before, that "all are one in Thee, for all are Thine." It was a glorious service, and the Master seemed very near to us.

This year the arrangements were a little different. I invited the boys to meet in my room, and a good many came. We were warm and comfortable, but I am uncertain whether it helped any. I insisted that the boys take entire charge of the service, but consented to be one of the speakers. Several who are not yet Christians came. The prayers were not in very good literary form, the speakers not always fluent, but each one who spoke had something he wanted to say, and a spirit of absolute sincerity breathed through all that was done. It was good to be there. I think all present must have been brought nearer to the Master's feet.

If only the American Christians who do not believe in foreign missions—if any such anomaly still exists—could step unobserved into one of these little meetings, they would no longer ask "Why missions?"



DR. WINSOR:
The Philippines



MR. FITZGERALD:
Hankow

SOME RECRUITS FOR THE DISTANT MISSIONS

BORN in Vermont, Dr. Ellen Clark Fullerton, who started in February to take a post at St. Elizabeth's Hospital, Shanghai, China, was reared in the Congregational Church. While a student at the University of Minnesota she was attracted to the Episcopal Church, and soon after her graduation was confirmed in Calvary Church, Rochester, Minn. In 1903 she was graduated from the University of Minnesota Medical College. Both before and after graduation she served in various positions of responsibility in hospital work. For the past two years she has been pathologist in the Rochester State Hospital. Dr. Fullerton has always desired to make her life count as fully as possible for the welfare of others. She planned at one time to enter settlement work in an eastern city. A year ago she happened to meet a Congregational missionary on furlough in this country from China, and she became so much interested in the story of the need of Chinese women that she began to think seriously of her duty, where, as she puts it herself, "one's individual effort really counted, that is, where the work would not be done

unless one did it one's self." A frank consideration of this question led to her offer to go to China. Bishop Graves and the Board of Missions gratefully accepted the offer for St. Elizabeth's Hospital, where Dr. Myers has been hard pressed in her single-handed effort to meet the multitude of needs that come crowding upon her. Those who have known Dr. Fullerton in her Church life speak of her as a woman of the highest character and a devout communicant. The physicians with whom she has worked are equally emphatic regarding her professional skill. She comes from missionary stock. An uncle was for many years foreign secretary of the American Board of Commissioners for Foreign Missions.

DR. HENRY WINSOR, who goes to the Philippines to take a post in the University Hospital in Manila, is from a well-known Philadelphia family. After eight years in the Haverford Grammar School, he took a course at the University of Pennsylvania preparatory to entering its medical school. Gradu-

ating in 1900 and passing successfully the examination of the Pennsylvania State Board of Medicine, he spent nearly a year in various dispensaries in Philadelphia. After serving as interne in the Orthopædic Hospital, and in the Infirmary for Nervous Diseases, he went abroad, spending more than a year in post-graduate work in Vienna and Paris. Returning to this country, he served a full term of two years and a half as resident physician and surgeon in the Episcopal Hospital, Philadelphia, working under the direction of some of the best physicians in that city. Then for more than a year he was in private practice in Ardmore. Last autumn he met Bishop Brent and learned of the need of additional help in Manila, volunteered, and, with characteristic decision, said that he would be ready to start for the field within a month. Dr. Winsor has had a broad experience. His work in two of the best hospitals in Philadelphia—which means two of the best hospitals in the country—has equipped him for the wide range of service that it is necessary for the missionary physician to render. Many of Philadelphia's leading physicians united in bearing testimony to the high order of Dr. Winsor's professional skill and ability, as well as to his many sterling traits of character. He is a member of the Church of the Redeemer, Bryn Mawr.

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THE Rev. Edward Harold Fitzgerald goes to the Missionary District of Hankow as the special representative of and supported by the alumni of the Episcopal Theological School at Cambridge, where he studied for the ministry. Mr. Fitzgerald is the son of a priest of the Diocese of Connecticut and was educated at the Cheshire Academy, the Hopkins Grammar School and Yale University. He was ordained deacon in 1906, and a year later was advanced to the priesthood by Bishop Brewster. While taking his theological course he did mission work in two Massachusetts parishes

and won the high regard of those under whom and for whom he served. Mr. Fitzgerald's thoughts were first turned in the direction of missionary service through his attendance upon one of the annual conventions of the Church Students' Missionary Association in February, 1902, while he was still at Yale. He then found himself asking the question, "Why not I?" Having answered this question for himself, and having determined his own willingness to make the necessary sacrifices involved in the missionary life, the last possible difficulty was removed in the cheerful acquiescence of his parents. Bishop Brewster, too, consented to release Mr. Fitzgerald, though, as he said, "I should be glad if I might keep him for work in the Diocese of Connecticut." The clergymen under whom he served during his seminary course speak of him in the highest terms as a man of unusual power, who will worthily represent the Church abroad.

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THE District of Hankow is fortunate in securing the Rev. Percy R. Stockman and Mrs. Stockman for Ichang, the station from which the Rev. D. T. Huntington retires temporarily this summer in order that he may have his furlough after seven years' continuous service at our most westerly mission in China. Born in Philadelphia, Mr. Stockman received his education in the public schools and in the Friends' Central High School. In 1904 he took his A.B. at the University of Pennsylvania, and immediately became a candidate for the ministry from Holy Trinity parish. As a lad he served as a choir boy, and later as a Sunday-school teacher. While at the university he did some settlement work in connection with the college Christian Association. In 1904 he became a student volunteer and has since looked forward to service abroad. He goes to the field, he says, "with a great sense of privilege; conscious that in our own strength we cannot undertake so great a responsibility, knowing that

whether at home or abroad our power depends upon nearness to Him Who is the inspiration of our faith and the life of all our endeavors." Mrs. Stockman has likewise been active in Christian work in Philadelphia, principally in the University Settlement and in the University Hospital. Those who have known her and her work speak in the highest terms of her ability and devotion.

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NEARLY seventeen years ago Dr. Edward M. Merrins first went to China as one of the Church's representatives. He returned to this country in 1898 for his furlough after serving the full period of seven years. The earlier part of Dr. Merrins's service in China was spent at Wuchang, where he planned and superintended the building of St. Peter's Hospital, erected by Mr. Seth Low of New York

and his brother in memory of their father. The last year he spent at Anking, beginning in a small way the medical work which has since been so admirably equipped under the leadership of Dr. Woodward. Desiring to become a self-supporting missionary, Dr. Merrins resigned from the China mission and accepted an appointment as surgeon to a railroad company in the United States of Colombia. While there he served as a lay-reader for a mis-

sion congregation under a license from the English Bishop of Honduras. Two years later, one of the periodical South American revolutions made havoc with the railroad and its affairs, and drove away nearly all the foreigners. Declining a suggestion that he should prepare for ordination, because of his modest estimate of his own abilities, Dr. Merrins

came back to the United States and has since been engaged in private practice. Once again the voice of China's need has made itself heard with such insistence that he offered himself to Bishop Roots. He will be stationed at Kiukiang, where in time it is hoped that his experience as a builder of medical work may be turned to good account in the erection of a suitable hospital.



MR. AND MRS. STOCKMAN:
Hankow

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FIVE years ago Miss Lizzie Whitcombe offered for the Philip-

pines. The illness of her mother prevented her going to the field. Only recently the way has opened again, and in March Miss Whitcombe sailed, expecting to enter upon her work as kindergartner in Bontoc this spring. Born in England, Miss Whitcombe was educated in London, but received her kindergarten training at the Chicago Kindergarten College and the Chicago Froebel Association. In addition to her kindergarten work she has had considerable Settlement experience,



MR. SIBLEY :
The Philippines



MISS ATKINSON :
The Philippines

especially at Hull House, Chicago. Those who have worked with her speak highly of her devotion and ability. She is a member of the Church of the Ascension, Chicago, whose rector speaks of her as a devout and earnest Churchwoman who will be "a real accession to the mission field."



ST. MARK'S CHURCH, Chicago, has the honor of giving a recruit to the Philippine mission in the Rev. Edward A. Sibley. Mr. Sibley's whole life has been identified with St. Mark's, of which parish his father was for many years a vestryman. Mr. Sibley himself for eighteen years, as a choir boy and Sunday-school teacher, served in the parish. After getting his preparatory education in the Chicago grammar and high schools, he was graduated from the University of Chicago with the class of 1901. For three years he was in business. The first year of his theological training was taken at the Western Theological Seminary, and the last two years at the General Theological Seminary. Bishop Anderson, though he needed Mr. Sibley's help in his diocese, kindly agreed to release him. Ordained deacon in June and priest in December of 1907, Mr. Sibley started shortly afterward for the

field. He is to be stationed at Bontoc as an associate of the Rev. W. C. Clapp. Here he will have opportunity to display "the true spirit of a soul-saver," which one of the Chicago clergy says is characteristic of him. A business man of the same city speaks of Mr. Sibley as "a splendid type of an American; the kind of a fellow one is glad to see enter the ministry."



MISS REBECCA SAVILLE ATKINSON is a member of St. Philip's Church, Philadelphia, her native city. She was educated partly in Philadelphia and partly in Detroit. Four years ago she entered the Training-school of the Protestant Episcopal Hospital of Philadelphia, graduating in the class of 1906. Since then she has devoted herself to private nursing. Recognizing the physical and spiritual needs of people in distant lands, and the work that can be done through the mission hospital to open the way for the Gospel, she offered for the Philippines, expecting to make missionary service her life work, and expressing her willingness to go elsewhere if necessary. Those under whom she secured her training speak highly of her ability as a nurse.



THE INTERIOR OF ST. STEPHEN'S CHAPEL, MANILA, DECORATED FOR CHRISTMAS

THE CHURCH AND THE CHINESE OF MANILA

BY THE REVEREND HOBART E. STUDLEY

IN my eleven years of missionary service I have never had any work to do in which I have found more genuine happiness and cause for thanksgiving to Almighty God than in St. Stephen's Mission for the Chinese of Manila. The Church among the Chinese is known as "The Holy Catholic Church." We are now the Catholic Church in fact as well as in ideal, so far as the Manila Chinese are concerned.

I rejoice in the splendid spirit of unity and brotherhood that now prevails among the Christian Chinese of Manila (even the Roman Catholic Chinese of Manila regard us as brethren in Christ rather than the heretics that their priests would have them believe us to be), and in the number of accessions to the Church within the past year. But I rejoice more in the fact that our little mission has become a great force for righteousness in this Chinese commu-

nity. Men are cleaning up, not by tens but by hundreds, and the influence of St. Stephen's in inducing men to clean up has been by no means small.

During the past seven months a vigorous fight against opium has been carried on in these islands. Every one in our congregation who had gotten within the toils of this terrible taskmaster is today a free man in Christ Jesus. A considerable number of others who thought that they could not be Christians because of opium are now absolutely reformed and Christians in all but name. This is, however, a small part of what our Church is doing to prosecute this work of righteousness; man after man—how many no one knows—has quit this vice under the influence of some members of our Church. I know case after case has been brought me by the man whom I formerly supposed to be the most useless member our Church had.



MR. STUDLEY AND THREE OF HIS CHINESE CHRISTIANS

I am giving a large part of my time to this final cleaning up that is going on, feeling that it is God's work just as truly as preaching. Just now it is the work that must not be neglected for anything else. Last week I had the joy of inducing fourteen men to quit opium. All of these were breaking the law, and twelve of them are now in a Christian hospital, while the other two stopped right off short. Last night one of these two also married the wife with whom he had been living over two years. So far thirty-four Chinese victims of opium have accepted the free hospital treatment which the Government provides for the poor, and of the thirty-four I have personally taken twenty-five there. Of the 3,000 former Chinese opium smokers in Manila there are probably from 600 to 800 using opium in some form.

The Church Dispensary in Trozo has also become a strong force in helping the Chinese to clean up. In case after case Chinamen have got medicine there to get opium out of their systems. The dispensary has become the entrance way to the Church for quite a number already. In the lowest quarter of China-

town one may hear the loudest praises of the older Dr. Saleeby's surgical skill. This seems a bit away from the work of St. Stephen's, but it all works together; they come to the Church to be taken to the dispensary; they come from the dispensary to the Church, cured, glorifying God and His servant, the Christian physician.

I preach three times a week—twice on Sunday and one mid-week service. One of my Chinese assistants preaches Sunday evenings. I also find time to take instruction in Cantonese and hope to start a service for that people in four or five months.

Statistics are perhaps the least valuable part of any man's report, and yet they are what the average man looks for first, as the investor looks for dividends. Ours are the best that we have ever been able to report: Sixteen baptisms and six confirmations for the year, a total attendance of over 100 each Sunday at the close of the year, while it was generally less than twenty at the beginning. Yesterday the total attendance at the three services was 138. Twenty Chinese are waiting for Bishop Brent's return to be

confirmed, and there are twenty other baptized adults in the congregation; there are also twenty unbaptized members of the congregation whose names I have taken as regular adherents of the Church, beside a good many who come in sometimes, whose names I have not taken.

Our building fund is still in its infancy, being only about four months old, so it is quite small—about \$100—but it is steadily growing, and we hope and trust that some day it will amount to something. In fact it was with the idea of doing something toward meeting the really great need of St. Stephen's that we started this building fund. The Chinese Christians are giving monthly

subscriptions to the fund. If the home Church is able to provide some money I will get our Christians to give as much as they can in a lump sum, and I feel sure that when we have done the best we can, the Chinese community outside of our congregation will give us some help.

I am planning to have adult baptism again at Easter, when there should be from six to ten men ready to be baptized and confirmed, so that I feel fairly certain that the confirmation class will number over thirty. The congregation seems now thoroughly imbued with the idea of bringing in outsiders, so I feel safe in saying that I know that we are going to keep on growing.

SEABURY SUMMER CONFERENCE

UNDER charge of the Seabury Society of New York there will be this year two summer meetings of Church workers for Bible, Mission and Prayer Book study. The fourth annual "Seabury Conference" will be held at Fairview, St. Faith's School, Poughkeepsie on the Hudson, July 7th to 21st.

The Prayer Book studies will be conducted by the Rev. Dr. Samuel Hart, the Bible studies by the Rev. Harvey Officer, Jr., and the mission study will be in charge of the Rev. Everett P. Smith, who will have some assistants in the classes. The Joint Commission on Sunday-school work of the General Convention will provide the Sunday-school course. The instructors will be limited to six or eight persons.

The registration fee will this year be \$2 for one week, and \$3 for two weeks, and not \$5, as in previous years. Rates of board, in many cases including single rooms, will be from \$8 to \$12. There are beautiful drives, and many opportunities for excursions, and trains and day boats make ready access.

The other conference will be held at Kent, Conn. It will be conducted as a

first-class camp. The dates are August 1st to 9th, and the total cost, with no extras of any kind, is \$10 for the nine days. Efforts are to be made to bring together leaders among the men of many cities. Already men from Norfolk, Va., on the south, to Pittsburg on the west, and Providence on the east, have accepted invitations. The Rev. Harvey Officer, Jr., will conduct the Bible studies, and laymen will present plans and methods for lay effort. The Rev. Dr. Lloyd, of the Board of Missions, is to attend, and with him there will be a conference on a campaign among men of the Church on behalf of missions, with special reference to the particular work to be done during the year to begin next November. There are bathing, boating, tennis and baseball, and the outing feature of the Kent meeting is not to be overshadowed. A few rooms are available for men who may desire to take their wives. The rate for the nine days for a man and his wife is \$20. The whole number is limited to fifty. Further particulars of the St. Faith or Kent meetings can be secured by applying to the Seabury Society, 23 Union Square, New York.



THE NEW CHURCH PROPERTY AT SAKURAI

At the left in the foreground is the parish house. In the centre is St. Paul's Church, with entrance between the two stone pillars. On the right is the rectory for the Japanese clergyman

THE CONSECRATION OF ST. PAUL'S CHURCH, SAKURAI

BY THE REVEREND IRVIN H. CORRELL, D.D.

THE completion of St. Paul's church buildings at Sakurai, in the Yamato Province, marks the carrying out of a policy which we have long held to be the only true one for success in missionary operations, but which during nearly thirty-five years of experience we have not been previously permitted to realize. It is nothing more nor less than making suitable provision for carrying on the work. It is unquestionably true that an immense amount of money, time and strength has been lost to the Church in her extension work because of the lack of proper equipment. We do not say that it is necessary for the workers in God's vineyard to look alone to material equipment for their success. We believe and know that God honors the faithful labors of His servants, whatever may be their environment. But the point in question is, how can the greatest results be achieved by the Church for the expenditure of her money and the use of the time and strength of her agents? The principles upon which the Church may

achieve her full success are in many particulars identical with those by which business enterprises prosper. The first step taken by a business corporation which intends to gain the confidence of the people and have a successful career, is to secure for its agents buildings well adapted to their operations.

The farmer who has a large tract of land to cultivate realizes that his success depends very largely upon his putting into the hands of his workmen the very best machinery the market affords. Truly, "the children of this world are in their generation wiser than the children of light."

We believe that our Church plant in Sakurai is just what we ought to have had there years ago, and what we ought to have in every promising centre of our work. It consists of a church, parish house and Japanese rectory. The church is twenty-four by forty-two feet and will seat comfortably 150 people. The parish house adjoining the church is a two-storied building, in Japanese style, eighteen by thirty-six feet. One of the rooms

on the first floor is used as a vesting room. By removing the sliding doors the whole of the first floor can be made into one room, and with the soft mats on the floor, at large public gatherings for which it is to be used, the audience will sit on the floor, and at least 200 can be easily accommodated. On the second floor is a large room for clubs. There are also two small but very pleasant rooms for the accommodation of the visiting missionary or other guests. The Japanese rectory is a two-storied building, twenty-seven by thirty feet. It is large enough to provide a comfortable home for a family and has all the conveniences necessary. The location is very good. It is only a short distance from the large Girls' High School, with about 400 students, located in this town. There is sufficient vacant space on the lot to enlarge the buildings when necessary. The total cost was about \$3,750.

The church was consecrated by Bishop Partridge on Sunday morning, Janu-

ary 19th. The services were full of interest and were participated in by a large and appreciative audience. The sermon was preached by the bishop. In the afternoon he confirmed eleven persons. On Sunday and Monday evenings we held special mission services, with most encouraging results. The attendance was excellent. Three sermons were preached each evening. On Monday evening, at the close of the meeting, those who were desirous of continuing their study of Christianity were requested to give their names and addresses, and twenty-three names were handed in.

Thus the work starts off with new life and promising prospects. It is very evident that the better class of people in this place have entirely changed their ideas of the work of the Church. They now think we are there to stay and that we really expect to do something. May this be the beginning of better things not only in Sakurai, but also for all the other places which are in need of similar buildings, is our earnest prayer.



THE INTERIOR OF ST. PAUL'S, SAKURAI

CHURCH-GOING UNDER DIFFICULTIES

BY THE REVEREND MALCOLM S. TAYLOR

How St. Paul's Mission Started

FIFTEEN months ago a teacher of one of the mission schools of the District of Asheville became greatly interested in a neglected community of mountaineers living ten miles northeast of Morganton, across the Catawba River. Some of these strangers had heard of the Good Shepherd mission; had visited it, had met Miss Dixon, and, keenly alive to the great value of such a work, had begged her to come across the river and start a similar mission for them.

So urgent were their pleadings that Miss Dixon was com-

pelled to go, though there seemed to be no possible hope of founding a new station so far from the centre of the work, across a river often unfordable, and at a time when the force of clergy was too small for the six missions already in existence. Nevertheless, across Simpson's Ford went Miss Dixon to spy out the land. She returned with glowing accounts of the fine opportunity for a mission in this settlement, and begged the minister-in-charge to sanction the establishment of this new station, to be called St. Paul's. He consented, but could promise little aid. Bishop Horner gave his cordial approval, and Miss Dixon

moved across the river and began the new enterprise. From somewhere came a small sum of money for the work, and soon a little mission house was erected. It has been in use about one year, and already the congregation has far outgrown it. Miss Dixon's residence comprises two of the three rooms, and the remaining one, only large enough to hold forty people, serves as the school-room

during the week, and as the Sunday-school room and the church every Sunday.

Crowded Out

Here, in this one room, the entire community is getting all of its educational and religious training. The situation is truly des-

perate, especially during inclement or wintry weather, for the room cannot possibly accommodate all who attend.

The Result

One Sunday in February the room was so crowded that before the service began the men and boys were compelled to go out doors and take part in the service through the windows. With the thermometer registering about zero, their situation was decidedly uncomfortable.

Would You Do It?

And yet nothing can keep them away from their services. The other day, after



MOUNTAIN BOYS WHO LOOK TO THE CHURCH FOR EDUCATION AND GUIDANCE

a severe storm, the river which flows at the foot of the bluff upon which the mission house stands was greatly swollen and "up past ford-in'." A few communicants—the Browns—



ONE OF THE FAMILIES ST. PAUL'S MISSION IS REACHING

live across the river from the mission and ferry back and forth in a tipsy little craft which will hold only three persons. On this Sunday the miniature flood had sunk their three boats, the only ones for miles along the river, and it seemed a foregone conclusion that there would be no Sunday-school for the Browns that day. Yet when Sunday-school was nearly over, in came the whole Brown party. They had managed to raise one of the sunken boats, and, with the river swirling and swishing by, had come zigzagging across the flood, paddling with all their might lest their crazy craft should be carried down into the dangerous rapids just below the ford. "Wal, hit don't differ much, I reckon, *how* we come," said one; "we're here!"

Some Statistics

Thirty-three services have been held at St. Paul's mission during the fifteen months of its existence, and there have been fifty-seven baptisms. There are already

twenty-seven communicants, and there is at present a class of twenty-five more waiting for the bishop's next visitation.

So the work has grown and will continue to grow until St. Paul's becomes itself a new centre for work waiting to be done in the communities bordering upon it. I go there as minister-in-charge July 1st, and my first work must be the erection of a suitable church for this community, which has so substantially proven its right to an adequate house of worship.

This new church will cost \$1,500. I do not know where the money to build is coming from, but I know that it will come, and that the need which prompted the leading communicant to add a significant postscript to his recent letter to me will be supplied.

P.S. St Paul. has got to too small to hold the crowds that come now

NEWS AND NOTES

Church life in a mid-western diocese offers abundant opportunity for sacrifice and hard work, as witness this from the Diocese of Springfield:

OUR people are all poor—miners, mechanics, factory-hands, clerks. Many of them are English or of English descent. But they love their Church, and the women work so hard, trying in every proper way to raise money to pay the debt, as well as meet their current expenses. The hardest thing they do is to conduct a lunch-room during the eight or ten days of the State Fair. This keeps them all on their feet, and working at top speed each fair day, cooking, making sandwiches, and serving the public. And then the dish-washing! I think I never knew women who did harder work for their Church.

In this brief message from Bishop Restarick, it is easy to discern work done under difficulties, but carried on with good courage in spite of them:

THE Japanese work is growing finely. On Ash Wednesday night I spoke to forty young Japanese men and ten women. Forty men on a week night is not bad. The Chinese hold services at 7 and the Japanese at 8 p.m. We have no place for morning services. On Sunday night fifty-two Japanese men gathered for instruction. I baptized twelve Japanese, eleven men and one woman, on Sunday night. This makes twenty-five in six months. All had been a year under training. I confirmed eighteen Chinese at St. Peter's on Sunday morning.

The vacancy in the episcopate of Wyoming puts a double burden on Bishop Funsten, of Idaho, not only in travel, but in the anxious effort to keep the missions manned and the missionaries supported. This call for help should have a speedy response:

I AM now visiting the various towns of northern and eastern Wyoming, such as Cody, Sheridan, Buffalo, New Castle, Casper, Douglas, Glen Rock, Cheyenne and Laramie. I will be away from Idaho for over three weeks. I find that the additional temporary work—with no additional resources—puts on

me enormous responsibility. For the growth of all this country makes it a very different proposition from what it was in Bishop Tuttle's day, or even Bishop Talbot's. One great lack is that of men and means to help support them.

Can you assist me in getting a few earnest young men who will be willing to give a few years to the home mission field in the West? We have great opportunities, but what is the use if we do not take advantage of them?

FOR the two years 1869 to 1871 the Rev. Erskine Mason Rodman, D.D., who died in Plainfield on April 5th, served as Associate Secretary and General Agent of the old "Domestic Committee of the Board of Missions." In the latter year he became rector of Grace Church, Plainfield, but continued to act as an elected member of the Board until 1877.

THE ALBANY CATHEDRAL SUMMER SCHOOL

THE Albany Cathedral Summer School will meet from June 22d to June 26th.

Among the lecturers this year are the Rev. Dr. Kinsman, of the General Theological Seminary, who is to give three lectures on the Principles of Anglicanism; the Rev. Dr. Nash, of the Cambridge Theological Seminary, who gives four lectures on the first Epistle of St. John; the Rev. Elwood Worcester, whose subject is the Emmanuel Church movement. Dr. Worcester will give two lectures and a conference. The Rev. Philip Rhinelander will give two lectures on "Comparative Religion." The other lecturers will be announced later.

For further information apply to Canon Schlueter, The Deanery, Albany, N. Y. Rooms will be assigned in order of application when accompanied by the registration fee of \$5.

THE MEETING OF THE BOARD OF MISSIONS

APRIL 21ST, 1908

THE Board of Missions met by adjournment at the Church Missions House on April 21st.

The following members were present: The Bishops of Albany (vice-president, in the chair), Pennsylvania, Pittsburgh, Central Pennsylvania, Massachusetts, Rhode Island, Long Island, Newark and the Bishop-coadjutor of New York; the Rev. Drs. Huntington, Vibbert, Anstice, Alsop, Perry, McKim, Mann, Morgan and Smith; and Messrs. Low, Mills, Chauncey, Thomas, Goodwin, Mansfield and Admiral Mahan and Messrs. Morris, Pruyn and Lyman.

The Right Rev. Dr. William A. Leonard, Bishop of Ohio, was elected to membership in the Board to fill the vacancy caused by the death of Bishop Satterlee. Mr. Rathbone Gardner resigned his membership because of duties of a pressing character, which would make it impossible for him to attend the meetings. His resignation was accepted with an expression of very deep regret.

The Treasurer reported that there had been a decided gain during the month. Last month he stated that, as compared with March 1st, 1907, there had been a falling off in receipts of \$36,736.90. A similar comparison to April 1st showed an improvement during the month of \$20,394.73. The offerings received on account of the appropriations in the present fiscal year, September 1st, 1907, to April 1st, 1908, amounted in the aggregate to \$328,335.25, so that the falling off of contributions to April 1st was \$16,342.17.

The Treasurer called attention to the fact that it is not required in the Constitution of the Society, contained in Canon 52, that the Treasurer should be bonded; but upon his personal request the Board adopted a resolution that hereafter the Treasurer should give bonds to the Society in the amount of \$20,000.

On motion of the Treasurer, the matter and the manner of the publication of the final disposition of the Men's Thank-

Offering was referred for consideration to the Advisory Committee, who later reported a plan, which will be given to the Church at as early a date as possible.

The Bishop of Arizona, senior bishop of the Eighth Department, gave notice that the Missionary Council of the Department will meet for the purpose of organization at Portland, Ore., on May 20th.

A communication was received from the Right Rev. Dr. Robinson, Bishop of Nevada, announcing his consecration on March 25th and his expectation to leave for his temporary residence at Reno, Nev., April 20th.

The Board was informed that the members of the Woman's Auxiliary, being very desirous that Miss Julia C. Emery should visit the Far East, that she might see with her own eyes the missionary work of the Church in China and Japan, The Philippines and Honolulu, had provided the means for the journey. Whereupon the Secretary was requested to convey to Miss Emery a message of appreciation and Godspeed, and a leave of absence was granted her for the purpose.

Letters were submitted from the Bishop of Alaska, who had again safely reached the coast after his journey to the interior, and was returning to his home by way of Seattle. A letter was submitted from the Rev. Charles E. Betticher, Jr., rejoicing in the receipt of the information of an appropriation of \$5,000 from the Men's Thank-Offering for St. Mark's Mission, Neenana. He says that it came in the midst of financial depression and labor trouble. It put new heart and enthusiasm into each of the missionaries, and made possible the erection of a boarding-school, without which the station could not fulfil its real sphere of usefulness. He trusts that the work of the future will justify the generosity of the past and stimulate the interest of the present.

A large number of letters were re-

ceived from bishops having missionary work in the domestic field, which all received careful attention.

At the request of the Bishop of Oklahoma, acting under Article VII. of the Constitution, Mr. John W. Sproat was employed to do missionary work at Alva.

Under the Woman's Auxiliary United Offering, Miss Abigail Harwood was appointed as teacher in the Church Settlement at La Grange, Ga., and Miss Septima V. Koehler, also by request of the Bishop of Atlanta, was transferred from Tennessee to his diocese. Miss Laura Mary Knepper, deaconess, and Dr. M. L. James, at the request of the Bishop of Utah, were appointed under the same fund.

When the Bishop of Porto Rico wrote at the close of March they were about to purchase property at Mayaguez and to build suitably on the lot. An American lady teacher is much needed, and the bishop hopes that he may secure one soon. St. Luke's Memorial Hospital, Ponce, while it is prospering, is suffering for needed funds to carry on successfully its charitable work.

Bishop Restarick is anxious to secure a clergyman who can speak the Portuguese tongue. A considerable number of that nation—fairly well-to-do-people—are seeking the ministrations of the Church. The colony, it is expected, will be largely reinforced by immigration within the next few years. His Japanese work is growing finely. On Ash Wednesday evening he had a congregation of fifty, and gathered fifty-two Japanese for instruction on Sunday night in the Chinese church. The bishop had appointed, subject to the approval of the Board, the Rev. J. D. Yoshimura, who was educated in the Divinity-school at San Mateo. The necessary appropriation was made to effect this action. The bishops of the Japan Church have of their own accord congratulated Bishop Restarick on his Japanese work and wish to aid him in every possible way. With the addition to the funds already in hand, the Thank-Offering appropriation will enable the bishop to rebuild

for St. Andrew's Priory. Plans are under way for rebuilding the church at Hilo very soon.

The Presiding Bishop has commissioned the Right Rev. Dr. A. W. Knight as his commissary in the care and supervision of the Canal Zone, and the Bishop of Cuba has accepted the commission. He was purposing to sail at an early day for a visitation of the Zone. During the month Archdeacon Bryan made a brief visit home, seeking assistance for the coming Easter. He sailed on his return April 14th, but without finding the much-needed help. Bishop Osborne had made a visitation on his return trip to his home, under the request that he had previously received from Bishop Satterlee. He confirmed seventy-five additional candidates and admitted to the diaconate Mr. John T. Mulcare.

The information gathered with regard to work among the negroes of the South was generally encouraging.

Letters were brought under consideration from the bishops in the foreign field. From China Dr. Pott wrote that they are undertaking the building of a new dormitory for St. John's University, which will be known as "Mann Hall," as the Collegiate Department will be overcrowded next year. They had in hand toward this \$6,000, and they will do their best to raise the money in China for the balance needed, although Dr. Pott hoped that the people at home would take an interest in the matter. The sum of \$10,000 is required. He further writes of the immediate need of another man as teacher, to be secured not later than next September. They are building up a fine educational work, and everything is in a most encouraging condition. The present force is overburdened.

Bishop Aves writes that for some time the Rev. Mr. Watson has been urging the need of a good English-speaking school at Puebla, which doubtless would aid greatly in strengthening the Church's position and work there. Thinks that with an appropriation of \$300 for equipment the school would be self-supporting

within two years. Has a devout Church-woman on the ground who would take charge of such a school. Her recognized standing as a teacher would be a valuable asset. He is strongly of the opinion that the possible development of our Church in that city lies in this direction. He needs the rent for the building also, half of which will be paid locally; so that \$10 a month in addition to the equipment money would be sufficient. The committee felt, however, that, in view of the present deficiency in income, it

could not recommend an additional appropriation.

With the money he received from the Men's Thank-Offering the Bishop of Cuba has been able to secure a valuable property on which a bishop's house will be erected speedily. It is situated just as he would wish it.

The Standing Committee on Audit reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Porto Rico

At the meeting of the Board of Missions, held on April 21st, the resignation of the Rev. Harvey P. Walter, missionary at Ponce, to take effect at the discretion of Bishop Van Buren, was accepted with regret.

Honolulu

PERMISSION has been given to Bishop Restarick to employ the Rev. J. D. Yoshimura as missionary among the Japanese in Honolulu, with provision for his stipend. Mr. Yoshimura was graduated at the Divinity-school in San Mateo and was recommended by the Bishop of California.

At the request of the Bishop of Honolulu Miss Ida Buchly was appointed as a woman worker under the Woman's Auxiliary United Offering and by the same arrangement Miss Charlotte Teggart was regularly employed. Both of these ladies are already in Honolulu.

The Philippines

THE REV. WALTER C. CLAPP, who returned from vacation and sailed from New York *via* Europe on January 11th, arrived safely at Manila on March 6th.

THE REV. EDWARD A. SIBLEY, who sailed from San Francisco by the steamer *Manchuria* on January 7th, arrived at Manila on February 11th.

MISS E. BEATRICE OAKES and Miss Mary Humphrey, on furlough, sailed

from Manila by the steamer *Mongolia* on March 3d, arriving at San Francisco on April 3d. Miss Oakes reached her home, Cambridge, Mass., on April 12th, and Miss Humphrey her home at Rochester, N. Y.

Canal Zone

ON his return journey to his home the Bishop of Springfield stopped again at Panama and, at the request of the late Bishop of Washington, ordained to the diaconate Mr. John T. Mulcare—date not given.

ARCHDEACON BRYAN, returning to Panama, sailed from New York by the steamer *Esperanza* on April 7th.

Africa

MISS MABEL ANN PROTHEROE, of Sharpsburg, Pa., at the request of the Bishop of Cape Palmas, was, at the meeting on April 21st, appointed under the Woman's Auxiliary United Offering as missionary at Cape Mount to assist Miss Ridgely; with the understanding, however, that she is first to have a year's hospital training.

Shanghai

THE Bishop of Shanghai had recently ordained to the diaconate Mr. F. K. Woo, Mr. T. M. Tong and Mr. D. S. Sung. The first has been connected with St. John's University for seventeen years as student and teacher and is one of the best men

evergraduated. He came from a day-school as a small heathen boy. The last named is the third generation of his family in the ministry. His grandfather was, and his father is, a clergyman of the Church Missionary Society.

At the request of Bishop Graves, at the meeting of the Board on April 21st, Miss Ann Rebecca Torrence, of Marion, Ind., was appointed a missionary worker in the Shanghai District under the Woman's Auxiliary United Offering.

Hankow

By request of Bishop Roots Mr. T. J. Hollander was appointed April 21st a lay missionary in the Hankow District. He will serve in connection with Boone College, Wuchang. He has been a missionary of another society. Mr. Everard P. Miller, Jr., was appointed at the bishop's request for Anking; the appointment to take effect upon his graduation from Princeton University this spring.

Tokyo

In Trinity Cathedral, Tokyo, on the Second Sunday in Lent, March 15th, the Bishop of Tokyo advanced to the priesthood the Rev. Tsutagoro Katoda, assisted by the Rev. Messrs. Cooke and Madeley; the former being the preacher. The new priest has been placed in charge of Grace Church, Tokyo.

THE REV. GEORGE WALLACE, returning to Japan by way of Europe, sailed from New York by the steamer *Finland* on April 11th.

MISS IRENE P. MANN, returning to this country on regular furlough, after a visit in England, sailed from Southampton by the steamer *Kaiser Wilhelm II.* on April 15th and arrived at New York on the 21st.

Kyoto

DR. LIONEL A. B. STREET resigned his appointment as missionary physician in the District of Kyoto on October 27th.

Mexico

THE appointment by Bishop Aves of the Rev. Harry G. Limrie, formerly our missionary in Japan (temporarily resid-

ing and taking work in Mexico), was formally approved by the Board. His wife, now in Oberlin, O., will join him later at his new post, Torreón.

Cuba

At the meeting on April 21st, Miss Elizabeth Scott Attee, of Cincinnati, O., by Bishop Knight's request, was appointed under the Woman's Auxiliary United Offering as a woman worker in his district.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Department Secretaries

Department 1. The Rev. J. DeW. Perry, Jr., 213 Wooster Street, New Haven, Conn.

Departments 4 and 7. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 6. The Rev. R. W. Clark, D.D., 720 Jefferson Street, Detroit, Mich.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

Alaska

Miss Florence G. Langdon, of Fairbanks.

China

Mr. M. P. Walker, of St. John's University, Shanghai.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes: 500 West 122d Street, New York.

THE SANCTUARY OF MISSIONS

*"This same Jesus . . . shall so come in like manner
as ye have seen him go into heaven"*

HE is gone—and we remain
In this world of sin and pain:
In this void that He has left,
On this earth of Him bereft.
We have still His work to do,
We can still His path pursue;
Seek Him both in friend and foe,
In ourselves His image show.

—Stanley.

THANKSGIVINGS

"We thank Thee"—

For Thy gracious Presence and
Power forwarding all our mission-
ary endeavors.¹

For the progress of the Church in
Cuba, and especially for the opening
of the new Holy Trinity Church,
Havana. Page 338.

For the courage and faith of Bish-
op Graves and the staff in Shanghai
in carrying the Church into North
Kiangsu. Page 342.

For the privilege of laying the
foundations upon which stable Chris-
tian governments may be erected in
the Far East. Page 345.

For the success of the first rep-
resentative Conference of the Dis-
trict of Hankow. Page 362.

For the great extension of the
Church throughout the world, as evi-
denced by the preparations for the
Pan-Anglican Congress.²

INTERCESSIONS

"That it may please Thee"—

So to rule the hearts of all en-
gaged upon the construction of the
Panama Canal that their work may
not only contribute to the commer-
cial progress and prosperity of the
nations, but even more may help in
the extension of the Kingdom of
God. Page 350.

To be with the Bishop of Nevada
as he enters upon his work among

¹ "We dwell too exclusively on the
world's great need, and the apparently
utter inadequacy of the means to meet the
need. But the means are not inadequate,
because we really have at our disposal the
whole power of God."

² The Congress Committee is in corre-
spondence with two hundred and forty-
seven dioceses with regard to sending dele-
gates. Of these dioceses only thirty-seven
are in England and Wales.

the cities and mining communities of
the state. Page 341.

To guide with Thy Spirit and
guard with Thy love the American
and Chinese missionaries carrying
the Gospel into North Kiangsu.
Page 342.

To rule the hearts of all young
men in St. Paul's College, Tokyo, so
that they may acknowledge Thee as
their King and show forth Thy
glory among their fellow-students.
Page 366.

To bring to a successful conclu-
sion the effort now being made to
secure the money for the erection of
the new building at St. Luke's Hos-
pital, Shanghai. Page 349.

To follow with Thy Spirit the
young men and women who have re-
cently entered upon their work in
the distant missions. Page 367.

To preside in all the deliberations
of the Pan-Anglican Congress, that
whatever is said or done may con-
tribute to the extension of Thy
Kingdom and the welfare of men.

FOR THE NEW VENTURE IN THE DISTRICT OF SHANGHAI

O MOST merciful Saviour and Re-
deemer, who wouldest not that
any should perish, but that all
men should be saved and come to
the knowledge of the truth; Fulfil
Thy gracious promise to be present
with those who go forth in Thy
Name to preach the Gospel, espe-
cially with those entering upon
new work in the District of Shang-
hai. Be with them in all perils by
land or by water, in sickness and dis-
tress, in weariness and disappoint-
ment, in success and happiness.
Give them peace and sure confidence
in Thee. Pour out upon them abun-
dantly Thy Holy Spirit, and prosper
mightily the work of their hands.
Send unto them, according to their
need, faithful and true fellow-labor-
ers, and give them a rich increase
here, and a blessed reward hereafter;
for the sake of Jesus Christ our
Lord and Saviour. Amen.

THE WOMAN'S AUXILIARY

To the Board of Missions



THE PEOPLE AT NEENANA

THE WINTER AT ST. MARK'S MISSION, NEENANA

BY ANNIE C. FARTHING

[Miss Farthing went out to Alaska, from Chicago, in 1901. At first she was stationed at Anvik, but later transferred to Fairbanks. On her return for vacation she was obliged to spend some weeks in hospital, and to have an operation performed, but last summer went back to Alaska and was stationed at Neenana.]

St. Mark's Mission is seventy-seven miles from Fairbanks, sixteen miles from the telegraph station. The following extracts from Miss Farthing's letters, written upon the journey and since her return, will make the readers of *THE SPIRIT OF MISSIONS* better acquainted with her than perhaps they have heretofore been. The Chicago branch of the Woman's Auxiliary enjoys the pleasure and the privilege of supporting her in her work.]

WHITE HORSE, YUKON TERRITORY,

August 17th, 1907.

WE spent Thursday in Skagway, and on Friday took the train over the White Pass. How grand and beautiful it is! Unfortunately, we hear

our boat is on a sandbar and cannot get in until Monday, and maybe later. We are very sorry to have to wait so long, but there seems to be no help for it.

This is a pretty town among the mountains. If the boat does not come tomorrow we will go out and see the copper

mines, which are most interesting. Mr. Cody, of the Church of England, called upon us and is very kind. There is a pretty little church and it is never locked, and we have had a beautiful service there. We hear so much about Bishop Bompas and his wonderful work. Mr. Cody is writing an account of his life, and the book will be called "The Apostle of the North." We who have lived in this northern country will be most interested in reading it when it is published.

The boat, I hear, has just come in, so we shall leave on Monday. I was getting anxious, for the river is lower every day, which denotes that navigation will close early this year. I am feeling very well, and am so glad I did not wait over. I meet Alaskan friends all along the way, and hear all the news.

DAWSON, August 23d.

Here we are in Dawson, waiting for a boat, having missed connections; and the machinery, too, needed repairing. I hope we may not have to wait more than four or five days. We are all so anxious to reach our destinations. The boats are overcrowded; people hurrying to get to their various homes before navigation closes. The newcomers are enjoying the novelty of the trip and their surroundings. We are staying in such a beautiful two-story log cabin, covered with beautiful flowers and vines. The English church gave a flower festival, and one could hardly see a more beautiful collection of flowers outside than they had here. Everyone took their choicest plants and cut flowers.

NEENANA, November 4th.

I have a nice little cabin, warm and cosy and comfortable. Some days when I come in I feel I love my little home. I was obliged to have a storeroom built, for I had no place for my supplies. The Indians are very nice, kind and helpful.

My first impression of the Indian village was a group of tents, a number of children and grown people, nearly all

with sore eyes, and some of them so dirty one hated to look at them, and half-starved dogs. I make them keep their eyes clean, and some of them are better. Most of the Indians live in tents all winter. I started to try to make them build cabins, and had the logs drawn for one for blind Moses, the native lay-reader. Then he had no window, no door, no lumber for floor, no nails. I was so glad when it was at last finished that I have not mentioned the word "cabin" since! The people just live from day to day, and it is hard for them to get ahead. A white man has a little store and trades with them. We have no post-office and are dependent on the kindness of some traveller to take or bring our mail. The telegraph office is sixteen miles away, but we hope to get the connection with it sometime during the winter.

The school building was not finished when I first arrived, and there were only about sixteen children or young people here, so during October I taught them in my cabin. On November 1st the school-house was complete, so I telegraphed the Indians at different points to bring their children to school, and hope to have them all here next week. The children are dear, and some of them so bright. In the mornings they run in, so anxious to show me how clean their hands are. Luke, a little boy of eight, asked me, "Have you ever killed a moose, caribou, chicken, rabbit?" When I answered "No," he said, "Then you only savez English." I felt anxious not to go down in his estimation, so told him that in Chicago we had no moose. When the little ones saw a picture of a two-story house they all said "Steamboat."

January 21st, 1908.

When I first came here Miss Alexander spent a week with me, helping me get settled, as I was not then very strong. Now I am very well, I am thankful to say. Miss Emberley has been here for a few days, and after New Year's Mr. Betticher made a ten days' visit.

Blind Moses is the native helper in our work, a very nice-looking Indian, and wonderfully active for a blind person. He saws his own wood and does many other things. He is very fond of dress and bright colors, and when one gives him anything wants at once to know its color. He keeps his cabin beautifully clean and is always wanting a white collar, but as I would have to iron them for him, I have given him only one! He preaches twice on Sunday, and it is very touching to see him when he kneels in prayer, his hands clasped and raised above his head, and his sightless eyes lifted to heaven. He does not understand English, so I have started to help him on Friday nights with his sermons, a woman from Tanana interpreting for me.

I feel so thankful to have my own little cabin when I return to it from the village, about half-past seven at night. I have it lined with red burlap, with shelves all round; six chairs, and bed or couch and a table. It does not sound very much, but it really is nice with the little things I have. The kitchen is small, but quite nice, with a white glazed paper on the wall.

At Christmas-time the Fairbanks people helped me out, and I gave away nearly everything I owned—dish-towels, pillow-cases, soap—so we did very well. The Indians all returned about Thanksgiving, over 200 of them. Often I would have sixty-five in the school, from four years old up, and seats for only forty-two. There were fifteen and twenty living in the cabin, so I went the rounds and said all those who had no cabins must live in tents. The filth was dreadful; sick and well, dogs and pups, all together. The tents they could keep clean, and on Saturdays all clean up for Sunday. I did feel proud when I got all the children to come to school with clean faces and tidy hair. Such a time as I have had with sore eyes! I brought a number over every night after school and attended to them, and by the time I started for the village it would be after

five. Then at eight o'clock some of the boys who are not able to come to school in the day come in to read with me. Three little children at different times were cruelly scalded; their mothers are so careless! I did dread taking care of them; they cried so, poor little things! Twice they came over for me in the night, as the children were "hollering so," so off I started with hot-water bags. The children are like wild rabbits; they cannot see why they cannot do just as they like. They lie, steal, swear and use such vulgar language, and chew tobacco as though it were candy. When I make them throw it away they feel heart-broken. Yet they are dear little children, and, when you get to know them, each is lovable.

The people are starting off now for their hunting. Laura, a little girl of eight, came and said she wanted to stay with me. Then Albert came to say goodbye, and returned in about half an hour. "Julia she too much cry, she wants to stay." So I took her. Then Luke's mother is not a nice woman, and I told her if she went away I would take Luke from her, which I have done. So I have two children, with nothing but the rags they stand in. I first cleaned their dirty little heads, boiled their clothes, so they are clean, made a skirt of mine into a dress for Julia, and so am making out for the girls; but Luke is a sight. They are all about the same age—eight years—so bright, and, considering the homes, are wonderful. I told Luke he must not eat like a little pup. When he returned from a potlach, he said, "All the Indians eat like dogs." They are learning English so quickly, and if they try hard all day I give each a little candy to go to bed with. The two little girls sleep on the floor in my room and Luke in the kitchen. Of course it is an extra expense to feed them, but I felt it was right to take them, and somehow it always comes out right in the end. But sometimes when I think of all there is to be done my heart fails me, and I can only pray for strength to do my best.



JAPANESE GIRLS CARRYING WOOD

MRS. KOBASHI'S STORY

TOLD IN HER OWN WORDS TO THE MISSION-
ARY WHO INSTRUCTED AND BAPTIZED HER

FOR some time I have been wishing to write to you to ask you to join me in my thanksgivings to our God for the wonderful way in which He has led me, and for the great help which you so kindly gave to me in the beginning of my Christian life.

It was April of ten years ago that I came from my mountain home and entered Mrs. Urabe's school to learn how to arrange flowers, serve ceremonial tea and make fancy work.

I had already graduated from the Higher Primary School, and at home had been taught not only housework and sewing, as my elder sister had been, but, because I always wished to do whatever I saw anyone else do, my mother had taught me to spin and weave, and I knew all about my father's farm work and could help him about any part of it. I had a great aim. It was to study and prepare myself, then to establish a school where poor girls could study and support themselves by working while studying. Mrs. Urabe's course of study, which

I accomplished in three months, did not help me much in my preparation for my life work; but it was there that I first heard of my Saviour. Mrs. Urabe asked me, almost immediately after I entered the school, if I would not become a Christian. She said you were coming at the end of a week's time, and you would baptize me, she thought. The idea of the Heavenly Creator was not new to me; for my grandfather always taught us all that even one grain of rice should never be wasted, for it was something no man could ever make, but was produced by the combined power of the heavenly god and the earth god. And my grandfather was so good and wise a man that the people from all the country around us came to him with their troubles for his advice and with their disputes for his judgment and adjustment. But Christianity seemed to be composed of something more—a prayer, a creed, and ten commandments—which I must learn by heart and understand. To accomplish this I gave the entire energies of mind and soul during that week,

and persecuted poor Mrs. Urabe with questions and arguments until, finally, the night before you arrived, I had no more doubts and had made up my mind irrevocably to be a Christian. I had not succeeded yet in learning all by heart, and all I understood was simply that in the Cross of Christ and in His Resurrection I could be saved. You said when you examined me that if I believed that much I could be baptized, and learn the rest afterwards. I promised you that I would, and you baptized me, giving me the name of Ruth. My Japanese name was Kalsuno Yamamoto.

One year later, in November, I received Confirmation from Bishop McKim. Up to that time I had not known that there were any other foreigners in Japan except you and your wife. I had heard that your wife lived in Osaka, and had seen her sweet face in a photograph. Three months after my Baptism I had returned to my mountain home; but Mrs. Urabe always sent a postal card to tell me when you came, once a month, and I could generally manage to attend the meeting at Myoji, which is only about thirty *cho* from my father's house. I would defer any shopping which I had to do for these occasions; and, as the meetings were generally in the evenings, and I must return alone over the mountain road, I would take a maid-servant with me, and took a great deal of pains to buy some trinket for each of them, to make them more willing to accompany me and wait until the meeting was over before returning. The meetings were a great joy to me; and, as I did not know that you had any other work, I used to feel quite impatient because you did not come oftener. It was not by any means enough for me to have one service and sermon a month. When there was a Christian teacher at the preaching place in Myoji and when Mrs. Urabe let me know that he would be at Myoji, I would sometimes plan out the work for all the maids, in reeling silk from the cocoons, or in whatever work was in season, and putting on a pair of

straw sandals would secretly run down to Myoji through the ravine, instead of by the road, so that I would by no chance meet any one, to think in his heart and perhaps say to other people, "Very improper the way that Yamamoto lets his daughter gad." But I could thus reach the preaching-place unobserved, and go in and have a little hurried talk about the Way and a little helpful prayer, and then a hurried climb back through the ravine in and out of the brook before I was missed. I did not think it was necessary or well to tell my parents I was a Christian, because they would not understand.

Then when you went home to America I felt so discouraged and sad. I thought I should never hear a foreigner preach again, and was somewhat comforted and relieved from my forebodings when another missionary appeared to take your place. And so three years passed by, during which my parents sometimes wished me to marry, as there were what they considered good offers, but I always stubbornly refused, and asked my father to give me my dowry with which to go to a higher school and prepare myself for carrying out what I was led to believe was my life work.

During those three years of waiting I learned to pray with an intensity which I cannot express to you. After the busy day's work was done, I would go out into the quiet garden, and with clasped hands and bowed head beseech our Lord to open the way for me to accomplish my purpose. I never had the least doubt that He heard me, and would surely give me what I prayed for; but I could not understand why He kept me waiting so long. And those days, when the other young people about the farm would sing their working songs, I would sing the only hymns I knew, "Whiter than snow" and "Come to this place of prayer, and bless" (*Kami no Megumi*). I was so unskilful in singing that the rest would laugh at and mock me; but I thought my unskilfulness made them notice the hymns more, and hoped the

beautiful words would sink into their memories and hearts. At last my father said, "This girl will make something unusual if she takes the right way in her stubbornness," and he yielded to my entreaties so far as to allow me to go to school. I came to Osaka alone to select the school, and chose the Poole *Jo Gakko* (Girls' School) because I heard that the principal was such an earnest, consecrated Christian. There, under her guidance, I spent four happy years. What did it matter to me if I had to go into classes with the little girls at first? My prayers were answered, and my heart was full of praise. I told my teacher my aim. She sympathized with me and gave me work to do which would help to prepare me for the life I had chosen. I had the care of some of the smaller girls among the boarding pupils; I had normal training in Sunday-school teaching, and went with the other girls and some of the teachers, to carry on mission Sunday-schools, here and there, in Osaka; and, as I already had learned all about ordinary sewing, I always voluntarily helped the sewing teachers of the school, for they were so busy that often the pupils would be kept waiting their turn to receive the teacher's instructions.

My teacher wisely and kindly helped me to tone down my mountain boisterousness and my impatience. Her influence over me spiritually was very great, and I learned to pray with still greater faith and earnestness. Especially during my last year at school, and as I neared my graduation, I formed the habit of awaking at a certain time in the silent night, and praying intensely for guidance. I now realized what a difficult work I seemed called to do. I could not see any way to accomplish my purpose. Prayer was my only resource. Then came the gracious answer, by which I have the privilege of mothering the 150 children of the Widely Loving Society! Do give thanks to our God for the way He led me and answered my petitions. My parents let me have my own way about spending the money for my dowry; so, as I did not need fine clothes for my life work, I was able to provide a new suit for every child then in the *Hakuai Sha*, and the other pupils of the Poole Girls' School took great pleasure in helping me to make them.

Now I am working very gladly with the help of our Lord.

I can't be lazy, as I used sometimes to be, for there is so much to take care of



I HAD A GREAT AIM; IT WAS TO STUDY AND PREPARE MYSELF, THEN TO ESTABLISH A SCHOOL WHERE POOR GIRLS COULD STUDY AND SUPPORT THEMSELVES BY WORKING



THE CHAPEL FOR THE WIDELY LOVING SOCIETY

and educate so many children and provide the means. And I can't forget to pray, for I know I can do nothing, nothing, except by our Lord's help. So He enables me to awake, every night, as during that last year at school, and for a little time, in the stillness and darkness, to pray with all my soul and strength for His guidance.

Please pray that I may always follow God's leading.

We gladly print this story of Mrs. Kobashi's life as a living example of the united work done through the American and English Churches in the *Nippon Sei Kokwai*. This young Japanese girl, first led to the knowledge of Christ by an American missionary, and trained in an English school, now a daughter of the *Nippon Sei Kokwai*, is the mother of the Widely Loving Society, of which Miss Hayashi, who visited us in 1906, is the heart.

The story of one such woman makes us find the words of the English missionary easy to believe:

"I certainly would not exchange for anything this world could offer my life, with its ever-increasing opportunities of

individually pleading with souls and telling over and over again to those who know it not the story of God's love."

GOOD FORTUNE FOR THE WIDELY LOVING SOCIETY

THOSE of our readers who met Miss Hayashi during her visit in the States will be glad to learn that in the course of that summer her efforts for the Widely Loving Society, the home for orphan children, near Osaka, have won the interest of two friends, each of whom has given \$3,000 for it. This, with other gifts received during her stay, will make the home the better able to care for its children, even the additional forty-three whom Mr. Kobashi brought home from a recent trip into the country districts, and provides the chapel shown on this page.

A Call to Prayer

"When you pray for the Japan Mission, pray especially for the raising up of native workers, both men and women. The native workers can reach their own people in many places where the foreign workers can do nothing."

HOLIDAY TIME AT CAPE MOUNT

BY M. E. MATTHEWS

WE have been very busy people this vacation. Mr. Matthews superintending the clearing up of the coffee farm and I trying to get some clothes for the boys. Last week I made twenty-six pairs of trousers for them; also a cassock for Mr. Matthews, in which a German neighbor helped me.

The Christmas boxes from home were splendid, and brought just what the boys like best—knives, tops, marbles, etc., as well as handkerchiefs and soap.

On the Sunday before Christmas, just as we came out from church, a messenger from a town some twenty miles distant came for Mr. Matthews to visit a German who was very ill with fever. He went at once, and did not get back until late Christmas Eve. It was a tiresome trip, as he had to walk the beach for the entire distance, or be carried in a hammock, and he preferred the former method. He found the man extremely ill, but fortunately knew just what to do and was able to be of great assistance. New Year's Eve the man was brought over to us and left with us three weeks. The trip was so hard upon him that he had a bad relapse, but last week he seemed much better and went to the islands.

We must make the most of the remaining two weeks of vacation, and tomorrow are going to take all the boys to Bendu and spend a fortnight there. We think the change will do us all good; then also we want to look after the little church. I shall have my first experience in living in a mud house during this visit.

The seine and the books came all right, and we send many thanks.

We are going to Miss Ridgely's to

dinner to-day. I am glad to report that she is quite well, as are we also.

Two weeks later.—We are just back from Bendu, where we carried the whole school and camped for two weeks. We had such a good time and the people were so kind to us. We saw the situation for the church. The old mission boy who undertook to supervise the work for the last ten months has been perfectly helpless from inflammatory rheumatism, but he is getting better now, and I hope the work will go on well. Most of the framing has been cut already. The church will be in reach of many of the old boys, and I hope may prove just what we need to keep them true to their Christian calling.

While at Bendu we had prayers each morning and two services each Sunday. All the Mohammedans came, also the heathen. Mr. Matthews preached through an interpreter and I never witnessed such interesting services. The interest among the large crowd was intense each time.

Some time ago we sent the Mohammedan leader of that section an Arabic Bible, and he seems to be studying it carefully. I can but trust and pray that he will be among the first-fruits of the little church. When one goes among the people and sees how they are controlled by superstition, fetishes, etc., one does long with one's whole heart to try to put down the immorality which is the crying evil of this country; and when our young men leave the Mission, and go back to these country districts it is so hard to keep hold of them. I believe the church will be a great source of help to the people of Bendu and the country round, and I am so anxious to hasten its establishment there, before Mohammedanism takes too strong a hold. God grant we may do all we can.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitien Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following from March 1st, to April 1st, 1908.

* Lenten and Easter Offering from the Sunday-school Auxilliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxilliary.

Home Dioceses

Alabama

Ap. \$193.30

ANNISTON—Grace: Junior Aux., China.	31	97
BIRMINGHAM—"Thank-offering," Gen..	100	00
CALERA—Gen..	2	50
COAL VALLEY—Gen..	2	50
MOBILE—St. John's: Dom., \$14.83;		
Alaska, \$3; Porto Rico, \$10; Wil-		
liam H. Monk, Jr., Gen., \$1.....	28	83
NEW DECATUR—St. John's: Gen.....	27	50

Albany

Ap. \$460.52; Sp. \$5.00

ALBANY—All Saints' Cathedral: Gen.,		
\$122; Sp. for Bishop McKim, Tokyo,		
\$5.....	127	00
St. Paul's: Dom., \$77.60; Frn., \$77.59;		
Gen., \$77.60.....	232	79
St. Peter's: Dom.....	30	00
CHESTERTOWN—Church of the Good		
Shepherd: Dom., \$4; Frn., \$3.25...	7	25
COHOES—St. John's: Gen.....	16	65
EAST LINE—St. John's S. S.: Gen.....	1	23
FAIRFIELD—Trinity Church: Frn.....	1	25
FORT EDWARD—St. James's: Gen.....	7	00
GLENS FALLS—Church of the Messiah:		
Dom., \$6.95; Frn., \$2.60; Gen.,		
\$2.15.....	11	70
GREEN ISLAND—St. Mark's: Dom.,		
\$2.55; Frn., \$2.65.....	5	20
MIDDLEVILLE—Memorial: Frn.....	13	45
OGDENSBURG—St. John's: Gen.....	9	00
TROY—St. Luke's S. S.: Gen.....	2	00
WESTFORD—Elisha C. Bedlake, Dom.		
and Frn.....	1	00

Atlanta

Ap. \$238.74

ATHENS—Emmanuel Church: Dom.,		
\$55; Frn., \$80.....	135	00
ATLANTA—Incarnation: Gen.....	12	50

St. Luke's: Brazil.....	54	24
St. Philip's: Brazil.....	10	00
Rev. Samuel L. Spear, Gen.....	3	00
CLAYTON—Miss Sarah E. White, Frn..	4	00
COLUMBUS—St. Mary's: Gen.....	20	00

California

Ap. \$108.45

HANFORD—Church of the Saviour: Gen.	13	30
PACIFIC GROVE—St. Mary's: Gen.....	40	65
REEDLEY—Mission*: Gen.....	50	
SAN FRANCISCO—"M." Dom., \$25;		
Frn., \$25.....	50	00
Rev. Mardon D. Wilson, Gen.....	1	00
STOCKTON—St. John's S. S.*: for		
Bishop Rowe's work, Alaska.....	3	00

Central New York

Ap. \$299.95; Sp. \$55.70

AUBURN—St. Peter's: Gen.....	88	81
BINGHAMTON—Trinity Church: Dom..	25	00
CLAYTON—Christ Church: Frn.....	1	05
CORTLAND—Grace S. S.: Sp. for bed for		
Soochow School, Shanghai.....	3	50
ELMIRA—Grace: Gen.....	10	00
GREENE—Zion S. S.: Sp. for bed for		
Soochow School, Shanghai.....	3	70
ONONDAGA CASTLE—Church of the Good		
Shepherd: Indian.....	60	
PHOENIX—St. John's: Gen.....	2	50
ROME—Zion: Gen.....	75	90
SYRACUSE—Calvary: Gen.....	20	00
Trinity Church: Gen.....	18	25
UTICA—Calvary: Frn.....	46	64
St. Andrew's: Frn.....	6	30
WESTMORELAND—Gethsemane: Frn...	3	90
WHITESBORO—St. John's S. S.*: Gen...	1	00
MISCELLANEOUS—Fifth District, Wo.		
Aux., Sp. for Archdeacon Stuck,		
Alaska, for launch.....	10	00
Sixth District, Sp. for Bishop Rowe,		
Alaska, to be used as most needed,		
\$21.50; Wo. Aux., Sp. for Arch-		
deacon Stuck, Alaska, for launch,		
\$17.....	38	50

Central Pennsylvania

Ap. \$63.00; Sp. \$68.00

BETHLEHEM— <i>Trinity Church</i> : Mrs. G. Neucomer, \$1. Miss Fannie Christ, \$1. Sp. for Alaska Hospital Fund, Alaska	2 00
DRIFTON— <i>St. James's</i> : Wo. Aux., Sp. for Alaskan Hospital Fund, \$10; Junior, Sp. for Alaskan Hospital Fund, \$5; Sp. for Rev. Mr. Snaveley's work among lepers in Porto Rico, \$5. EAST MAUCH CHUNK— <i>St. John's S. S.</i> : Gen.	20 00 50
POTTSVILLE — <i>Trinity Church</i> : Wo. Aux., Sp. for Bishop Brown's Building Fund, Arkansas	1 00
READING— <i>Christ Church</i> : Gen.	50 50
SUMMIT HILL— <i>St. Philip's</i> : Gen.	12 00
WILKES-BARRE— <i>Calvary</i> : Wo. Aux., Sp. for St. John's Associate Mission, Logan, Utah	10 00
<i>St. Stephen's</i> : Wo. Aux., Sp. for St. John's Associate Mission, Logan, Utah	35 00

Chicago

Ap. 388.53; Sp. \$171.00

CHICAGO— <i>Advent S. S.</i> : Frn.	1 50
Atonement: Wo. Aux., Gen.	5 00
Calvary: Wo. Aux., Gen.	1 00
(WOODLAWN PARK) — <i>Christ Church</i> : Dom. and Frn.	160 00
Epiphany: Dom. and Frn., \$65.51; Choir Boys' S. S. Class, Day-school for boys, Ichang, China, \$7.50.	73 01
Church of the Good Shepherd: Gen.	5 21
Holy Nativity Mission: Gen.	8 00
St. Ann's Mission: Gen.	2 06
(IRVING PARK)— <i>St. John's</i> : Wo. Aux., Gen., \$1; Sp. for Foreign Life Insurance Fund, \$1.	2 00
St. Mark's: Wo. Aux., Gen.	1 00
St. Paul's-by-the-Lake: Wo. Aux., Gen.	1 00
(WINDSOR PARK)—Wo. Aux., Gen.	1 00
"L," Sp. for catechists, \$100; Sp. for Trinity Divinity-school, both in Tokyo, \$70.	170 00
EVANSTON— <i>St. Luke's</i> : Frn., \$1; Dom. and Frn., \$24.25.	25 25
HIGHLAND PARK — <i>Trinity Church</i> : Gen.	20 00
LA GRANGE— <i>Emmanuel Church</i> : Dom. and Frn., \$28.50; Wo. Aux., Gen., \$10.	38 50
LAKE FOREST— <i>Church of the Holy Spirit</i> : Mite-chest No. 65, Gen.	30 00
PONTIAC— <i>Grace</i> : Dom. and Frn.	10 00
WILMETTE— <i>St. Augustine's</i> : Wo. Aux., Gen.	1 00
WINNETKA— <i>Christ Church</i> : Wo. Aux., Gen.	4 00

Colorado

Ap. \$125.00; Sp. \$5.11

DENVER— <i>St. Barnabas's</i> : Junior Aux., Sp. for Bishop Brent, Philippine Islands	5 11
St. Mark's: Gen.	125 00

Connecticut

Ap. \$2,847.82; Sp. \$105.45

BLOCK HALL— <i>Block Hall Mission</i> : Gen.	6 48
BRIDGEPORT— <i>St. John's</i> : For Colored work	10 88
BRISTOL— <i>Trinity Church</i> : Sp. for Deaconess Drant's work, California.	5 00
DANBURY— <i>St. James's</i> : Rev. W. P. Waterbury, Sp. for Boone College, Wuchang, Hankow	10 00
DANIELSON— <i>St. Alban's</i> : For Colored	

work, \$3; Frn., \$1.	4 00
EAST BERLIN— <i>St. Gabriel's Mission</i> : In loving memory of Herbert and Dwight, Gen.	2 00
EAST HARTFORD— <i>St. John's</i> : Gen.	31 26
FORESTVILLE— <i>St. John's S. S.</i> : Sp. for Deaconess Drant's work, California.	45
GREENWICH — <i>Christ Church</i> : Dom., \$150; Frn., \$50; Gen., \$51.	251 00
HARTFORD — <i>Christ Church</i> : Dom., \$101; Frn., \$68; Gen., \$105.	274 00
Church of the Good Shepherd: Dom., \$5.50; Gen., \$398.85; S. S., Sp. for Bishop Roots, Hankow, \$15.	419 35
Trinity Church: For Bishop Rowe's work, Alaska, \$250; for mission at Ichang, Hankow, under Rev. D. T. Huntington, \$100; Porto Rico, \$75; Africa, \$75.	500 00
IVORYTON— <i>All Saints</i> : Gen.	18 71
MARBLE DALE— <i>St. Andrew's</i> : "A Member," Dom., \$10; Frn., \$10.	20 00
MERIDEN— <i>All Saints</i> : Gen.	2 60
St. Andrew's: Frn., \$17.75; Mrs. Charles C. Homan,* Gen., 50 cts.	18 25
MIDDLETOWN— <i>Holy Trinity Church</i> : Dom., \$7.31; Colored, \$48.73; Frn., \$83.05; Gen., \$19.60; Sp. for San Francisco Church Rebuilding Fund, \$5.	163 69
MILFORD— <i>St. Peter's</i> : Dom., \$2.75; Frn., \$3.75.	6 50
NEW HAVEN— <i>Christ Church</i> : For work of Bishop Rowe, Alaska.	30 00
St. Paul's: St. Paul's Missionary Guild, Sp. for Bishop Roots, Hankow, \$10; Alice Fyock,* Gen., 50 cts.	10 50
St. Thomas's: Gen.	401 03
NEW LONDON— <i>St. James's</i> : Frn., \$19.76; Gen., \$30.50.	50 26
NEW MILFORD— <i>St. John's</i> : Gen.	5 00
NORWICH — <i>Christ Church</i> : Gen., \$380.53; Sp. for Bishop Wells, Spokane, \$50.	430 53
PLYMOUTH— <i>St. Peter's</i> : Mrs. W. N. Austin,* Gen.	50
QUAKER FARMS— <i>Christ Church</i> : Dom., \$200; St. John's: Gen., \$200; Miss Elizabeth M. Brown, Sp. for Boone College, Wuchang, Hankow, \$10.	210 00
WASHINGTON— <i>St. John's</i> : Gen.	4 00
WINDSOR— <i>Grace</i> : For.	25 40
WINSTED— <i>St. James's</i> : Gen.	34 63

Dallas

Ap. 55.00; Sp. \$6.10

BONHAM— <i>Trinity Church</i> : Dom. and Frn.	20 00
DALLAS— <i>St. Matthew's</i> : Wo. Aux., Frn., \$25; S. S., Sp. for children's ward in Bishop Brooke's Hospital at South McAlester, Oklahoma, \$6.10.	31 10
FORT WORTH— <i>St. Andrew's</i> : Wo. Aux., Alaska.	10 00

Delaware

Ap. \$152.85

CLAYTON— <i>Trinity Church</i> : Gen.	8 94
DOVER— <i>Christ Church</i> : Wo. Aux., Gen.	14 44
WILMINGTON— <i>St. Andrew's</i> : Dom., <i>Trinity Church</i> : Gen., \$67.77; Dom., \$7; Frn., \$51.70.	3 00 126 47

Duluth

Ap. \$155.45

BENA— <i>St. Matthew's</i> : Gen.	75
BEND OF RIVER— <i>St. Philip's</i> : Gen.	5 00
DULUTH— <i>Holy Apostles</i> : Gen.	21 70
St. Paul's: Wo. Aux., for school work in China.	25 00

<i>Trinity Pro-Cathedral</i> : Gen.....	96 00
<i>TOWER—St. Mary's</i> : Gen.....	7 00

East Carolina

Ap. \$263.45

COLUMBIA— <i>St. Andrew's</i> : Gen.....	87
CUMBERLAND Co.— <i>St. Thomas's</i> : Gen..	4 66
EDENTON— <i>St. Paul's</i> : Gen.....	3 05
GATESVILLE— <i>St. Mary's</i> : Gen.....	10 00
HAMILTON— <i>St. Martin's</i> : Gen.....	12 15
HOPE MILLS— <i>Christ Church</i> : Gen....	4 20
KINSTON— <i>St. Mary's</i> : Gen.....	20 00
MURFREESBORO— <i>St. Barnabas's</i> : Gen..	1 92
ROPER— <i>St. Luke's</i> : Gen.....	2 31
ROXBEL— <i>St. Mark's</i> : Gen.....	1 98
SCUPPERNON— <i>St. David's</i> : Gen.....	2 09
WASHINGTON— <i>St. Peter's</i> : Wo. Aux., Gen.....	5 00
WILLIAMSTON— <i>Advent</i> : Gen.....	38 10
WILMINGTON— <i>St. James's</i> : Gen.....	150 00
WINDSOR— <i>St. Thomas's</i> : Gen.....	7 12

Easton

Ap. \$14.10; Sp. \$10.00

QUEEN ANNE CO. (KENT ISLAND)— <i>Christ Church</i> : Frn.....	14 10
MISCELLANEOUS—Branch Junior Aux., Sp. for horse for Morganton Mis- sion, Asheville.....	10 00

Florida

Ap. \$139.84

GAINESVILLE— <i>Holy Trinity Church</i> : Gen.....	49 25
JACKSONVILLE— <i>St. John's</i> : Gen.....	21 25
MELROSE— <i>Trinity Church</i> : Gen.....	13 00
PENSACOLA— <i>St. Katharine's S. S.</i> : Gen.....	84
ST. AUGUSTINE — <i>Trinity Church</i> : Gen.....	53 00
STARKE— <i>St. Mark's</i> : Gen.....	1 50
WALDO— <i>St. Paul's</i> : Gen.....	1 00

Fond du Lac

Ap. \$48.65; Sp. \$5.00

ANTIGO— <i>St. Joseph's</i> : Gen.....	7 60
FOND DU LAC— <i>Grafton Hall</i> : Sp. for Bishop Morrison, for mission at Lake Park, Duluth.....	5 00
MARSHFIELD— <i>St. Alban's</i> : Gen.....	25 00
SHEBOYGAN FALLS— <i>St. Peter's</i> : Gen..	11 05

Georgia

Ap. \$25.00

SAVANNAH— <i>St. Paul's S. S.</i> : Gen.....	7 00
VALDOSTA— <i>Christ Church</i> : Gen.....	15 00
WAYCROSS— <i>Grace</i> : Gen.....	3 00

Harrisburg

Ap. \$215.87; Sp. \$63.75

DANVILLE— <i>Christ Church</i> : Gen.....	58 50
HARRISBURG— <i>St. Stephen's S. S.</i> : Gen., \$2; Sp. for <i>St. Andrew's School</i> , Sewanee, Tennessee, \$6.75; Sp. for Church School, Salt Lake City, Utah, \$5.....	13 75
HUNTINGTON— <i>St. John's</i> : Gen., \$4; Sp. for Rev. Walter C. Clapp, Bontoc work, Philippine Islands, \$2.....	6 00
MOUNT JOY— <i>St. Luke's</i> : Gen.....	16 94
SHAMOKIN— <i>Trinity Church</i> : Gen.....	9 43
WILLIAMSPORT— <i>Christ Church</i> : Dom. and Frn.....	50 00
MISCELLANEOUS—Babies' Branch, Wo. Aux., "Angelica Church Hart" Day- school, Wuchang, Hankow, \$25; "Little Helpers'" Day-school, Shang- hai, \$25; Church school among In- dians, \$25; Sp. for Gaylord Hart Mitchell, kindergarten, Akita, Tokyo, \$25; Sp. for "Little Helpers'" bed,	

<i>St. Agnes's Hospital</i> , Raleigh, North Carolina, \$25.....	125 00
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Indianapolis

Ap. \$94.83; Sp. \$37.00

INDIANAPOLIS— <i>St. David's</i> : Gen., \$11; Sp. for mission at Ceballas, Cuba, \$5.....	16 00
INDIANAPOLIS—Gen.....	33 83
TERRE HAUTE— <i>St. Stephen's</i> : Wo. Aux., Dom., \$25; Frn., \$25.....	50 00
MISCELLANEOUS—Wo. Aux., Sp. for <i>St.</i> <i>Luke's Hospital</i> , San Francisco, California.....	32 00

Iowa

Ap. \$171.10; Sp. \$6.50

BURLINGTON— <i>Christ Church</i> : Mrs. H. C. Schram's work in Tokyo.....	1 00
CEDAR RAPIDS— <i>Grace</i> : Work in Tokyo.	4 62
CHARLES CITY— <i>Grace</i> : Gen.....	5 08
CLINTON— <i>St. John's</i> : Gen.....	2 18
CRESTON— <i>St. Paul's</i> : Gen.....	3 15
INDEPENDENCE— <i>St. James's</i> : Gen.....	6 43
IOWA CITY— <i>Trinity Church</i> : Gen., \$13.10; Sp. for Bishop Brooke, Oklahoma, \$1.50; Sp. for Bishop Brown, Arkansas, \$5.....	19 60
LYONS— <i>Grace</i> : Gen.....	9 22
MUSCATINE— <i>Trinity Church</i> : Japan, \$12; Gen., \$88.....	100 00
WAVERLY— <i>St. Andrew's</i> : \$15.70, S. S., \$10.62, Gen.....	26 32

Kansas

Ap. \$92.95; Sp. \$30.00

BURLINGTON— <i>Ascension</i> : Gen.....	12 00
"A Friend," Gen.....	18 67
LAWRENCE— <i>Trinity Church</i> : Frn.....	5 35
NEODESHA— <i>Ascension</i> : Gen.....	1 09
NEWTON— <i>St. Matthew's</i> : Gen.....	13 00
TOPEKA— <i>Grace Cathedral</i> : Gen.....	41 50
WASHINGTON— <i>Grace</i> : Gen.....	1 34
WICHITA— <i>St. John's</i> : Wo. Aux., \$5, S. S., \$25, Sp. for scholarship, St. Andrew's Priory, Honolulu.....	30 00

Kansas City

Ap. \$123.81

BOONEVILLE— <i>Christ Church</i> : Wo. Aux., Frn.....	1 95
KANSAS CITY— <i>Grace</i> : Gen.....	53 50
<i>St. George's</i> : Gen.....	25 90
<i>St. John's S. S.</i> : Colored, \$1.13; In- dian, \$1.13.....	2 26
SEDALIA— <i>Calvary</i> : Gen.....	35 20
SPRINGFIELD— <i>St. John's</i> : Gen.....	5 00

Kentucky

Ap. \$269.76; Sp. \$50.00

ANCHORAGE— <i>St. Luke's</i> : Wo. Aux., Sp. for Julia C. Emery Hall, Africa.	1 00
HENDERSON— <i>St. Paul's</i> : Gen.....	5 46
LOUISVILLE — <i>Advent</i> : Gen., \$40.95; Wo. Aux., Sp. for Children's Home, Spokane, \$5; from Intermediates, Sp. for Girls' School, Oregon, \$2.....	47 95
<i>Calvary</i> : Wo. Aux., Sp. for Rev. W. C. Brown, Brazil, for Portuguese Prayer Book.....	5 00
<i>Christ Church</i> : Wo. Aux., Sp. for Rev. W. C. Brown, Brazil, for Portuguese Prayer Book (of which Girls' Friendly Society, \$5), \$15; Inter- mediates (of which Junior Aux., \$33.35) Gen., \$43.35.....	58 35
<i>Epiphany</i> : Wo. Aux., Sp. for Julia C. Emery Hall, Africa.....	2 00
<i>Grace</i> : Wo. Aux., Gen., \$25; Sp. for Rev. W. C. Brown, Brazil, for Por- tuguese Prayer Book, \$5.....	30 00
<i>Church of Our Merciful Saviour</i> : Wo.	

Aux., Sp. for Julia C. Emery Hall, Africa	1 00
<i>St. Andrew's</i> : Wo. Aux., Sp. for Julia C. Emery Hall, Africa (of which from Girls' Friendly Society, \$1)...	6 00
<i>St. John's</i> : Wo. Aux., Sp. for Girls' School, Oregon.....	1 00
<i>St. Mark's</i> : Wo. Aux., Sp. for Girls' School, Oregon, \$2; Junior Aux., Gen., \$5.....	7 00
<i>St. Paul's</i> : Wo. Aux., Sp. for Girls' School, Oregon.....	5 00
Mrs. M. E. A. Dudley, "Bishop Patteson" scholarship, Boone College, Wuchang, Hankow, \$100; "John N. Norton" scholarship, St. John's School, Africa, \$50.....	150 00

Lexington

Ap. \$1.75

NICHOLASVILLE— <i>All Saints'</i> : Gen.....	1 75
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Long Island

Ap. \$574.14; Sp. \$186.00

ASTORIA— <i>Church of the Redeemer</i> : Gen.....	50 00
<i>St. George's</i> : Wo. Aux., Sp. for Domestic Contingent Fund, \$1; Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$5; S. S., \$7; Miss Julia Blackwell's Class, \$7; Boys' Fireside Club, Sp. for bed for school, Soochow, Shanghai, \$7.....	27 00
BROOKLYN— <i>Ascension</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	50
(CLINTON STREET)— <i>Christ Church</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	2 00
(BEDFORD AVENUE)— <i>Christ Church</i> : Wo. Aux., Sp. for Rev. C. E. Snaveley's work among lepers, Porto Rico.....	5 00
(BAY RIDGE)— <i>Christ Church</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	1 00
<i>Church of the Good Shepherd</i> : Wo. Aux., Sp. for Arkansas Church Building Fund, \$2; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	7 00
(HEIGHTS)— <i>Grace</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$5.70; Sp. for Bishop Wells, Spokane, for horse and wagon, \$5.....	10 70
<i>Holy Trinity Church</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	5 00
<i>Incarnation</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	4 00
<i>St. Ann's</i> : Women's Missionary Society, Sp. for Bishop Restarick, Honolulu, for cathedral altar, \$35; Wo. Aux., Sp. for Miss A. E. Byerly, Wuchang, Hankow, \$15; Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$5.....	55 00
<i>St. Clement's</i> : Frn.....	27 16
<i>St. John's</i> : \$5, D. C. McEwen, \$10, Sp. for Alaska; Mrs. John Merritt, Sp. for Miss Woods's work, Fort Yukon, Alaska, \$10.....	25 00
(ADELPHI STREET)— <i>St. Mark's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	4 00
<i>Church of St. Matthew's</i> : Wo. Aux.,	

Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	4 00
<i>St. Michael's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	3 00
(FLATBUSH)— <i>St. Paul's</i> : Frn., \$231.14; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$11.80.....	242 94
<i>Transfiguration</i> —Wo. Aux., Sp. for Bishop Wells, Spokane, for horse and wagon.....	2 00
(EAST NEW YORK)— <i>Trinity Church</i> : Dom., \$14.25; Frn., \$9; Gen., \$6.....	29 25
Mrs. Louis H. Vogel, Sp. for Church Extension Fund, Porto Rico.....	10 00
COLLEGE POINT— <i>St. Paul's Chapel</i> : Gen.....	14 19
ELMHURST— <i>St. James's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	2 00
FLUSHING— <i>St. George's</i> : Frn.....	109 00
GARDEN CITY— <i>Incarnation Cathedral</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	5 00
ISLIP— <i>St. Mark's</i> : Colored.....	30 91
JAMAICA— <i>Grace</i> : Trinity, Divinity-school, Tokyo.....	21 78
RICHMOND HILL— <i>Resurrection</i> : Colored, \$10.50; Dom. and Frn., \$42.....	52 50
ROCKVILLE CENTRE— <i>Ascension</i> : Dom.....	5 40
SAG HARBOR— <i>Christ Church</i> : Colored, \$2.81; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$2.....	4 81

Los Angeles

Ap. \$36.65; Sp. \$5.00

LOS ANGELES—Dr. J. E. Cowles, Sp. for Bishop Horner, for missions at Valle Crucis, Asheville.....	5 00
OCEAN PARK— <i>Church of the Good Shepherd</i> : Dom. and Frn.....	10 00
REDLANDS— <i>Trinity Church</i> S. S.: Gen.....	50
SANTA BARBARA— <i>Trinity Church</i> : Gen.....	19 15
SANTA PAULA— <i>St. Paul's</i> : Dom. and Frn.....	7 00

Louisiana

Ap. \$261.59; Sp. \$752.50

LUCKNOW—Wo. Aux., Miss Suthon's salary, Kyoto, \$5; Gen., \$2.50.....	7 50
MONROE— <i>Grace</i> : Sp. for Alaska.....	7 50
NEW ORLEANS— <i>Annunciation</i> : Wo. Aux., Sp. for Archdeacon Stuck, Alaska.....	5 00
<i>Christ Church Cathedral</i> : Sp. for Archdeacon Stuck's launch, Alaska, \$75; Wo. Aux., Miss Suthon's salary, Kyoto, 90 cts.....	75 90
<i>Grace</i> : Wo. Aux., Miss Suthon's salary, Kyoto.....	20
<i>St. Andrew's</i> : Mrs. T. D. Miller, Sp. for Archdeacon Stuck's launch, Alaska.....	10 00
<i>St. George's</i> : Dom. and Frn.....	25 60
<i>St. Paul's</i> : Dom. and Frn., \$181.50; Wo. Aux., Mrs. Evans's salary, Alaska, \$1.50; Miss Suthon's salary, Kyoto, \$15.79; Gen., \$8.60.....	207 39
<i>Trinity Church</i> : Wo. Aux., Miss Suthon's salary, Kyoto.....	20 00
MISCELLANEOUS—"Friends of Bishop Sessums," Sp. for Archdeacon Stuck's launch, Alaska.....	650 00
Wo. Aux., Sp. for Rev. C. E. Snaveley, Porto Rico.....	5 00

Maine

Ap. \$192.13; Sp. \$4.00

FALMOUTH FORESIDE — <i>St. Mary-the-Virgin</i> : Gen.	5 00
PORTLAND — <i>St. Luke's Cathedral</i> : Gen.	25 00
<i>St. Stephen's</i> : Alaska.	7 85
ROCKLAND— <i>St. Peter's</i> : Dom. and Frn.	21 28
THOMASTON— <i>St. John the Baptist's</i> : Gen.	3 00
MISCELLANEOUS — Wo. Aux., China, \$100; Sp. for Miss Richmond, Shanghai, \$4; Junior Aux., China, \$30	134 00

Maryland

Ap. \$252.03; Sp. \$138.26

BALTIMORE— <i>Chapel of the Guardian Angel</i> : Dom. and Frn.	5 00
<i>Church of Our Saviour</i> : Gen.	14 32
<i>Mount Calvary</i> : Mrs. H. I. Palmer, Gen.	15 00
From Mothers' Union of <i>St. Paul's</i> Guild House, "Mothers' Union" scholarship, <i>St. Hilda's</i> School, Wuchang, Hankow, China.	25 00
<i>St. Peter's</i> : Gen., \$52; Wo. Aux., Sp. for Archdeacon Stuck, Alaska, \$6.	58 00
Junior Aux., Mission Study Class, Sp. for Bishop Roots, Hankow.	2 00
ANNE ARUNDEL CO. (ANNA POLIS)— <i>St. Anne's</i> : Gen.	60 00
BALTIMORE CO. (ROLAND PARK)— <i>St. David's</i> : Wo. Aux., Sp. for Archdeacon Wentworth, Lexington.	1 00
(MONKTON)— <i>St. James's</i> : Gen.	6 36
(MT. WASHINGTON) — <i>St. John's</i> : Junior Aux., Sp. for Bishop Rowe, Alaska, \$3.50; Sp. for Bishop Graves, Kearney, \$10; Sp. for Bishop Horner, Asheville, \$7.26; Sp. for Bishop Griswold, Salina, \$4.03; Sp. for Bishop Brooke, Oklahoma, \$4.47.	29 26
Mrs. C. E. Grimes, Bishop Hare's work, South Dakota.	2 00
(CATONSVILLE)— <i>St. Timothy's</i> : Wo. Aux., Gen.	4 00
(TOWSON) — <i>Trinity Church</i> : Wo. Aux., Sp. for Rev. Walter Hughson, for Colored ward, Grace Hospital, Morganton, Asheville.	100 00
HARFORD CO. (BEL AIR)— <i>Emmanuel Church</i> : Gen.	50 00
WASHINGTON CO. (HAGERSTOWN)— <i>St. John's Parish</i> : Work of Rev. O. J. Whildin, missionary to deaf-mutes in southern dioceses.	18 35

Massachusetts.

Ap. \$8,916.29; Sp. \$1,904.34

ATTLEBORO— <i>All Saints</i> : Gen.	21 22
BEVERLY— <i>St. Peter's S. S.</i> : Gen.	7 50
BEVERLY FARMS— <i>St. John's S. S.</i> : Gen.	2 50
BOSTON (DORCHESTER)— <i>All Saints</i> : Wo. Aux., Hooker School, Mexico.	1 00
<i>Emmanuel Church</i> : Gen., \$4,045.59; E. C. Higginson, \$3, Mrs. E. B. Taylor, \$5, Sp. for Alaskan Emergency Fund.	4,053 59
(WEST ROXBURY)— <i>Emmanuel Church</i> : Gen.	40 55
(MATTAPAN)— <i>Church of the Holy Spirit</i> : Wo. Aux., Hooker School, Mexico, \$1; Isle of Pines, Cuba, \$1; Haiti, \$1; San Gabriel, Brazil, \$1.	4 00
<i>St. John Evangelist's</i> : Sp. for Alaska.	49 32
(ROXBURY)— <i>St. John's</i> : Girls' Friendly Society, Sp. for Dr. Jefferys's work among blind, <i>St. Luke's</i> Hospital, Shanghai, China, \$8.60; S. S., "Manton Eastbury" scholarship, <i>St. Elizabeth's</i> School, South Dakota,	

\$60	68 60
(CHARLESTOWN)— <i>St. John's</i> : Frn.	5 00
(DORCHESTER) — <i>St. Mark's</i> : Gen., \$19.28; Wo. Aux., Hooker School, Mexico, 25 cts.; Isle of Pines, Cuba, 25 cts.; Haiti, 25 cts.; San Gabriel, Brazil, 25 cts.; Gen., \$5.	25 28
<i>St. Paul's</i> : Sp. for rectory of Rev. L. Kroll, Lahaina, Hawaiian Islands, \$1; Mrs. F. C. Foster, Sp. for Hospital Emergency Fund, Alaska, \$100	101 00
<i>Trinity Church</i> : Frn., \$2,596.32; Japan, \$115; Philippine Islands, \$5; Sp. for Library, Boone College, Wuchang, Hankow, \$1,000; Sp. for Bishop Roots, Hankow, \$100; Sp. for Bishop Horner, Asheville, \$50; Miss G. S. Cary, \$100, F. A. Peters, \$10, "A Member," \$150, Miss Bremer, \$100, Sp. for Alaskan Emergency Fund; Wo. Aux., Hooker School, Mexico, \$64.79; San Gabriel, Brazil, \$39.79; Isle of Pines, Cuba, \$34.79; Haiti, \$34.80.	4,251 99
Dakota League, Sp. for Alaska.	10 00
Miss J. B. Bradt, Sp. for Alaskan Emergency Fund.	5 00
Margaret Crocker, Sp. for Alaskan Emergency Fund.	3 00
"A Friend," Sp. for Alaskan Emergency Fund.	10
Miss Mary G. Bradford, Frn.	20 00
BROOKLINE (LONGWOOD) — <i>Church of Our Saviour</i> : Dom., \$167.65; Frn., \$205.65	373 39
<i>St. Paul's</i> : Wo. Aux., Hooker School, Mexico	5 00
C. R. Codman, Sp. for Alaskan Emergency Fund.	10 00
CAMBRIDGE — <i>Christ Church</i> : Frn., \$26; William E. Soule, Sp. for Alaska, \$5.	31 00
<i>St. James's</i> : Wo. Aux., Hooker School, Mexico, \$10; Sp. for Rev. W. S. Claiborne, Tennessee, for hospital, \$10	20 00
<i>St. Peter's</i> : Wo. Aux., Sp. for W. S. Claiborne, Tennessee.	25
"A Member," Wo. Aux., Sp. for scholarship, Anvik, Alaska.	5 00
CHELSEA— <i>St. Luke's</i> : Gen.	21 02
COHASSET— <i>St. Stephen's</i> : Miss M. Crocker, Sp. for Alaskan Emergency Fund	3 00
DANVERS— <i>Calvary S. S.</i> : Sp. for Boone College Library, Wuchang, Hankow	1 76
DEDHAM— <i>St. Paul's</i> : Wo. Aux., Sp. for canvas and mosquito netting for <i>St. John's-in-the-Wilderness</i> , Alaska.	25 00
FALMOUTH (WOOD'S HOLE)— <i>Church of the Messiah</i> : Frn., \$19.25; Colored, \$9.86; Indian, \$9.41.	38 52
GROTON— <i>Groton School</i> : Sp. for Alaska	60 00
HATHORNE—Charles J. Boothman, Sp. for Bishop Rowe, Alaska.	1 00
LOWELL—Wo. Aux., Sp. for Alaskan Emergency Fund.	10 00
LYNN— <i>St. Stephen's</i> : Gen.	52 37
MALDEN— <i>St. Luke's</i> : Gen.	8 85
MARBLEHEAD— <i>St. Michael's S. S.</i> : Sp. for Boone College Library, Wuchang, Hankow	2 63
MILTON— <i>St. Michael's S. S.</i> : Gen., 50 cts.; S. S., Sp. for Miss Woods, Fort Yukon, for motherless children, \$20.	20 50
NEWBURYPORT— <i>St. Paul's</i> : Dom. and Frn.	118 68
Wo. Aux., Sp. for Hospital Emergency Fund, Alaska.	50 00
NEWTON (WEST AND AUBURNDALE)— <i>Church of the Messiah</i> : "Members," Wo. Aux., Sp. for Bishop Rowe's Hospital Fund, Alaska.	10 00

(NEWTONVILLE)— <i>St. John's</i> : Frn....	60 20
(HIGHLANDS)— <i>St. Paul's</i> : Frn.....	2 00
CENTRE— <i>Trinity Church</i> : Wo. Aux., native teachers, Hooker School, Mexico	5 00
Union Service, S. S., Sp. for bed, School for Boys, Soochow, Shang- hai	6 99
NEW BEDFORD—"A Friend," Gen.....	1 00
PEABODY— <i>St. Paul's</i> S. S.: Sp. for Boone College Library, Wuchang, Hankow	4 01
QUINCY (WOLLASTON) — <i>St. Chrysos- tom's</i> : Gen.....	50 00
SALEM— <i>Grace</i> S. S.: Sp. for Boone College Library, Wuchang, Hankow..	2 85
<i>St. Peter's</i> S. S.: Sp. for Boone Col- lege Library, Wuchang, Hankow....	45 43
STOUGHTON— <i>Trinity Church</i> S. S.*: Gen.	50
WALTHAM— <i>Ascension</i> : Gen.....	8 58
<i>Christ Church Memorial</i> : Wo. Aux., native teachers, Hooker School, Mexico, \$2; Isle of Pines, Cuba, \$2. Wo. Aux., Sp. for Miss Woods's chil- dren, Alaska.....	4 00 5 15
WEST NEWBURY— <i>St. John's Hall Mis- sion</i> : Sp. for Church Extension Fund, Porto Rico.....	3 00
WINTHROP— <i>St. John's</i> : Gen.....	5 64
MISCELLANEOUS—"S." Gen., \$800; Alaska, \$200.....	1,000 00
"A Friend," Wo. Aux., native teach- ers, Hooker School, Mexico, \$1; San Gabriel Mission, Brazil, \$1....	2 00
Wo. Aux., Sp. for kindergarten material, Bontoc, Philippine Islands.	6 75
"A Friend," Wo. Aux., Sp. for Miss C. M. Carter's personal use, Alaska.	20 00
"Member," Wo. Aux., Sp. for "An- vik" scholarship, Alaska, \$25; Sp. for Miss Woods's children, Alaska, \$25	50 00

Michigan

Ap. \$203.74; Sp. \$62.50

ANN ARBOR— <i>St. Andrew's</i> : Dom. and Frn., \$131.79; Wo. Aux., <i>St. Paul's</i> School, Lawrenceville, Southern Vir- ginia, \$5; Sp. for Rev. Mr. Neve, Virginia, for children in his parish, \$10	146 79
BAY CITY— <i>Trinity Church</i> : Wo. Aux., Gen.	20 00
DETROIT— <i>Christ Church</i> : Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$30; Los Angeles, \$15	45 00
<i>Grace</i> : Wo. Aux., Gen., \$3; Alaska, \$15; Sp. for Archdeacon Stuck's launch, Alaska, \$10; Sp. for F. E. Adams Memorial, Good Shepherd Hospital, Fort Defiance, Arizona, \$5.	33 00
<i>St. John's</i> : Miss Sringham, Frn., \$5; Wo. Aux., Mrs. Beck, Sp. for F. E. Adams Memorial, Good Shepherd Hospital, Fort Defiance, Arizona, \$5; five personal subscriptions, Sp. for Archdeacon Stuck's launch, Alaska, \$2.50	12 50
<i>St. Paul's</i> S. S.*: Gen.....	50
<i>Trinity Church</i> S. S.: Gen.....	7 46
FLINT— <i>St. Paul's</i> : Gen., \$29.54; Wo. Aux., <i>St. Paul's</i> School, Lawrence- ville, Southern Virginia, \$5.....	34 54
HENRIETTA— <i>Christ Church</i> : Dom., \$1; Frn., \$1.....	2 00
OWOSSO— <i>Christ Church</i> : Wo. Aux., "Personal," Gen.....	5 00
ROCHESTER— <i>St. Philip's</i> : Wo. Aux., Gen.	1 00
WYANDOTTE— <i>St. Stephen's</i> : Wo. Aux., Gen.	5 00
MISCELLANEOUS—Wo. Aux., Sp. for Archdeacon Stuck's launch, Alaska, \$30; Eastern Oregon, \$23.45.....	53 45

Michigan City

Ap. \$55.44

HAMMOND— <i>St. Paul's</i> : Gen.....	10 50
MARION— <i>Getsemane</i> : Dom., for work at Ketchikan, Alaska, \$25; Frn., \$19.94	44 94

Milwaukee

Ap. \$119.55

DELAVAN — <i>Christ Church</i> : Dom., \$8.45; Frn., \$14.43.....	22 38
MILWAUKEE— <i>All Saints' Cathedral</i> : Gen.	83 47
<i>St. James's</i> : Wo. Aux., Gen.....	50
<i>St. Mark's</i> : Gen., \$5.20; Wo. Aux., Gen., \$1.50.....	6 70
<i>St. Paul's</i> : Wo. Aux., Gen.....	50
SPOONER— <i>St. Alban's</i> : Gen.....	5 00
WAUKESHA— <i>St. Matthias's</i> S. S.*: Gen.	50

Minnesota

Ap. \$255.87; Sp. \$44.67

AUSTIN— <i>Christ Church</i> : Gen.....	33 00
BIRCH COULEE (MORTON)— <i>St. Cor- nelia's</i> : Gen.....	4 67
CHATFIELD— <i>St. Matthew's</i> : Frn.....	4 00
GOOSE CREEK— <i>St. James's</i> : Gen.....	1 60
MANKOTA— <i>St. John's</i> S. S.: Sp. for Church Extension Fund, Porto Rico.	3 00
MINNEAPOLIS — <i>All Saints'</i> : Alaska, \$10; Gen., \$40.....	50 00
<i>St. Paul's</i> : Gen.....	50 00
OWATONNA— <i>St. Paul's</i> : Dom. and Frn.	50 00
RUSH CITY— <i>Grace</i> : Gen.....	2 60
ST. JAMES— <i>Calvary</i> : Gen.....	4 50
ST. PAUL— <i>St. Clement's</i> : Gen.....	34 00
<i>St. John the Evangelist's</i> : China, \$5; S. S.* Gen., \$16.50.....	21 50
MISCELLANEOUS—Sp. for stipend of Rev. J. V. Alfvegren.....	41 67

Mississippi

Ap. \$21.10

ABERDEEN— <i>St. John's</i> : Gen.....	4 50
COMO— <i>Holy Innocents'</i> : Gen.....	1 00
HOLLY SPRINGS— <i>Christ Church</i> : Wo. Aux., Alaska.....	2 00
VICKSBURG— <i>Christ Church</i> : Wo. Aux., Gen.	13 60

Missouri

Ap. \$250.52; Sp. \$56.50

COLUMBIA — <i>Calvary</i> : Dom., \$18.17; Frn., \$4.....	22 17
KIRKLAND— <i>Grace</i> : Gen.....	60 00
MONROE CITY— <i>St. Jude's</i> S. S.: from Bishop Rowe's Class, Sp. for Bishop Rowe, Alaska.....	1 50
PORTLAND— <i>St. Mark's</i> : Gen.....	2 60
ST. LOUIS— <i>Christ Church Cathedral</i> : Dom., \$100; Deaf-mute Mission, \$10	110 00
<i>Church of the Redeemer</i> : Dom.....	55 00
<i>St. John's</i> : Gen.....	75
Miss M. E. Tabor, Sp. for Mrs. S. Harrington Littell's Bible-woman, Hankow	55 00

Nebraska

Ap. \$90.40; Sp. \$10.00

ASHLAND— <i>St. Stephen's</i> : Wo. Aux., Gen.	5 00
AUBURN— <i>Ascension</i> : Wo. Aux., Dom., \$2.50; Frn., \$2.50.....	5 00
BANCROFT— <i>Atonement</i> : Gen.....	90
BEATRICE— <i>Christ Church</i> : Wo. Aux., Gen.	2 00
BLAIR— <i>St. Mary's</i> : Wo. Aux., Sp. for "Adelaide Williams" scholarship,	

Alaska	2 50
CENTRAL CITY— <i>Christ Church</i> : Wo. Aux., Gen.....	1 00
OMAHA— <i>All Saints</i> : Junior Aux., Dom., \$2.50; Frn., \$5; Sp. for "Adelaide Williams" scholarship, Alaska, \$2.50.....	10 00
<i>Church of the Good Shepherd</i> : Wo. Aux., Dom., \$2.50; Frn., \$2.50; Junior Aux., Dom., \$2.50; salary of Miss Crummer, Shanghai, \$2.50....	10 00
<i>St. Andrew's</i> : Wo. Aux., Dom., \$7; Frn., \$5.....	12 00
<i>St. Barnabas's S. S.</i> : Gen., 50 cts.; Wo. Aux., Dom., \$5; Frn., \$5; salary of Miss Crummer, Shanghai, \$5; Junior Aux., Sp. for "Adelaide Williams" scholarship, Alaska, \$5.....	20 50
<i>Trinity Cathedral</i> : Wo. Aux., salary of Miss Crummer, Shanghai.....	10 00
PLATTSMOUTH— <i>St. Luke's</i> : Wo. Aux., Dom., \$1; Frn., \$1.....	2 00
SOUTH OMAHA— <i>St. Martin's</i> : Wo. Aux., Dom., \$8; Frn., \$8; Junior Aux., Dom., \$1.....	17 00
WYMORE— <i>St. Luke's</i> : Wo. Aux., Dom., \$1.50; Frn., \$1.....	2 50

Newark

Ap. \$1,424.14; Sp. \$225.78

BAYONNE— <i>Calvary</i> : Gen.....	26 08
BELLEVILLE— <i>Christ Church</i> : Gen., \$2; Junior Aux., Sp. for Dr. Glenton, for hospital, Wuchang, Hankow, \$5.....	7 00
BLOOMFIELD— <i>Christ Church</i> : Dom.....	126 97
EAST ORANGE— <i>Christ Church</i> : John A. Ely, Jr., "Hilda Elizabeth Potter" scholarship, St. Hilda's School, Wuchang, Hankow.....	12 50
ENGLEWOOD — <i>St. Paul's</i> : Gen., \$184.78; Sp. for Archdeacon Stuck, Alaska (of which Dexter Dawes, \$50), \$75.78; Junior Aux., Sp. for St. Mary's Orphanage, Shanghai, \$5; six members of a China study-class, China, \$12.....	277 56
JERSEY CITY (VAN VORST)— <i>Grace</i> : Gen.....	100 00
MADISON— <i>Grace</i> : Junior Guild, Sp. for St. Mary's Orphanage, Shanghai....	11 00
MAPLEWOOD— <i>St. George's</i> : Gen.....	50 00
MONTCLAIR — <i>St. Luke's</i> : Frn., \$362.61; "Mary L. Carter" scholarship, Orphan Asylum, Cape Palmas, Africa, \$50.....	412 61
(UPPER)— <i>St. James's S. S.</i> : Sp. for two beds, Soochow School, Shanghai.	14 00
MORRISTOWN— <i>St. Peter's</i> : Sp. for Archdeacon Stuck, Alaska.....	100 00
Miss K. L. Gould, Sp. for Alaska....	5 00
NEWARK— <i>Christ Church</i> : Gen.....	11 15
<i>St. Barnabas's</i> : Gen.....	31 40
<i>St. Thomas's</i> : Junior Aux., Japan, \$5; Gen., \$10; Sp. for St. Mary's Orphanage, Shanghai, \$10.....	25 00
<i>Trinity Church</i> : Dom.....	300 00
PATERSON— <i>St. Luke's S. S.</i> : Gen.....	10 00
RIDGEWOOD— <i>Christ Church</i> : Dom.....	100 00
MISCELLANEOUS—Junior Aux., China..	29 65

New Hampshire

Ap. \$130.91; Sp. \$60.00

COLEBROOK—Gen.....	30
CONCORD— <i>St. Paul's</i> : Gen.....	15 00
<i>St. Paul's</i> School: Dom. and Frn., \$62.99; Dr. Henry Ferguson, Sp. for Alaska, \$50.....	112 99
Dr. Huntington Richards, Sp. for Archdeacon Stuck, Alaska.....	10 00
DERRY— <i>Transfiguration</i> : Gen.....	5 00
HANOVER— <i>St. Thomas's</i> : Frn.....	15 40
NEWPORT— <i>Epiphany</i> : Gen.....	5 00
STEWARTSTOWN—Gen.....	1 22
MISCELLANEOUS—Wo. Aux., Gen.....	26 00

New Jersey

Ap. \$1,516.92; Sp. \$90.75

ASBURY PARK— <i>Trinity Church</i> : Frn., \$33.75; Gen., \$5.....	38 75
BEVERLY— <i>St. Stephen's</i> : Wo. Aux., salary of Kimura San, Kyoto.....	4 25
BURLINGTON— <i>St. Mary's Hall</i> : Gen., \$27; Mrs. F. S. Carter, \$1, Mrs. William D'Olier, \$1, Sp. for Archdeacon Wentworth's work among white mountaineers, Lexington.....	29 00
CAMDEN— <i>St. Paul's</i> : Wo. Aux., native work, Mexico, \$25; Gen., \$2.....	27 00
CRANFORD— <i>Trinity Church</i> : Dom. and Frn., \$22.85; Wo. Aux., native work, Mexico, \$10.....	32 85
ELIZABETH— <i>Christ Church</i> : "A Member of Wo. Aux." Gen.....	40 00
<i>St. John's</i> : Gen., \$246.19; Wo. Aux., salary of Kimura San, Kyoto, \$5..	251 19
<i>Trinity Church</i> : Gen., \$76.23; Wo. Aux., salary of Kimura San, Kyoto, \$10; "Emma Williamson Memorial" bed, St. James's Hospital, Anking, Hankow, \$5; Wo. Aux., Sp. for salary of Mrs. William Holmes's lace-teacher, South Dakota, \$10.....	101 23
"Elizabeth," Sp. for library, Wuchang, Hankow.....	10 00
FAIRVIEW— <i>Trinity Church</i> : Wo. Aux., salary of Kimura San, Kyoto, \$1.50; Sp. for salary of Mrs. William Holmes's lace-teacher, South Dakota, \$1.....	2 50
ISLAND HEIGHTS— <i>St. Philip's</i> : Gen...	15 00
LAKEWOOD— <i>All Saints</i> : Gen.....	198 70
LAMBERTVILLE — <i>St. Andrew's</i> : Wo. Aux., Sp. for salary of Mrs. William Holmes's lace-teacher, South Dakota.	4 00
MERCHANTVILLE—"K. P. H.," Dom.....	4 40
METUCHEN— <i>St. Luke's</i> : Dom., \$18.08; Frn., \$18.08.....	36 16
In memory of "C. A. M.," Sp. for St. Agnes's Hospital, Raleigh, North Carolina	8 00
MOORESTOWN— <i>Trinity Church</i> : Dom., \$37.95; S. S., Bishop Knight, Western Colorado, \$25; Wo. Aux., salary of Kimura San, Kyoto, \$5; "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$2.....	69 95
NAVESINK— <i>All Saints</i> : Mrs. John C. Lord, Wo. Aux., salary of Kimura San, Kyoto.....	5 00
NEW BRUNSWICK— <i>Christ Church</i> : Colored, \$20.08; Frn., \$81.07.....	101 15
<i>St. John the Evangelist's</i> : Wo. Aux., salary of Kimura San, Kyoto, \$5; Sp. for Miss Ridgely, Cape Mount, Africa, \$10.....	15 00
PAULSBORO— <i>St. James's</i> : Wo. Aux., salary of Kimura San, Kyoto.....	2 00
PISCATAWAY— <i>St. James's</i> : Gen.....	21 00
PLAINFIELD— <i>Grace</i> : Dom., \$62; Wo. Aux., salary of Kimura San, Kyoto, \$5; Sp. for salary of Mrs. William Holmes's lace-teacher, South Dakota, \$5.....	72 00
(NORTH)— <i>Holy Cross</i> : Gen.....	100 00
<i>St. Stephen's</i> : Dom.....	9 34
Miss Anna M. Borden, Miss Alice Borden, Gen.....	10 00
RIVERSIDE — <i>St. Stephen's Memorial</i> : Sp. for Bishop Knight's extension work, Western Colorado.....	5 75
RIVERTON — <i>Christ Church</i> : Dom., \$100; Frn., \$25; Wo. Aux., "Bishop Odenheimer (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$23; Chinese Bible-woman, \$2.....	150 00
SALEM— <i>St. John's</i> : Wo. Aux., "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo	5 00
SOMERVILLE— <i>St. John's</i> : Dom., \$28;	

Wo. Aux., salary of Kimura San, Kyoto, \$5; Sp. for salary of Mrs. William Holmes's lace-teacher, South Dakota, \$10.....	43 00
SOUTH AMBOY—Christ Church: Dom., \$9.39; Colored, \$5.08; Frn., \$7.14; Gen., \$81.88.....	103 49
TRENTON—Christ Church: Gen.....	30 96
VINCENNTOWN—Trinity Church: Frn., \$5; Gen., \$5.06.....	10 66
VINELAND—Trinity Church: Frn., \$25.35; Gen., \$4.65.....	30 00
WESTFIELD—St. Paul's: Gen.....	12 34
WOODBURY—Christ Church: Wo. Aux., Alaska.....	8 00

New York

Ap. \$42,740.38; Sp. \$3,793.88	
ANNANDALE—Holy Innocents': Gen.....	51 00
DOBBS FERRY—Zion: Wo. Aux., Alaska, \$5; Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona, \$10.....	15 00
HYDE PARK—St. James's: Gen.....	6 69
IRVINGTON—St. Barnabas's: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	37 00
KINGSTON—Church of the Holy Spirit: Wo. Aux., Gen.....	8 87
St. John's: Dom., \$5.93; Frn., \$25.99; Juniors, work in China, \$8.76.....	40 68
MANCHESTER BRIDGE—St. John's S. S.: Gen.....	2 25
NEW YORK—All Angels': Gen., \$242.77; "A Member," Wo. Aux., St. Augustine's League, Sp. for rent of cottage for student, Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$36.....	278 77
Ascension: Wo. Aux., St. Augustine's League, Sp. for Building Fund, St. Agnes's Hospital, Raleigh, North Carolina.....	25 00
Ascension Memorial: Brazil, \$10; Wo. Aux., Alaska, \$5.....	15 00
Beloved Disciple: Gen.....	40 12
Calvary: Cuba, \$24.71; Brazil, \$24.71; Mexico, \$24.71; Wo. Aux., Bible-woman, Shanghai, \$50; native work, Mexico, \$50; Sp. for Bishop Kinsolving, for work at St. Helena, Brazil, \$10; Wo. Aux., St. Augustine's League, Sp. for Rev. P. P. Alston, Charlotte, North Carolina, for salary of teacher, \$5; Miss A. L. Peck, Wo. Aux., Alaska, \$5.....	194 13
Christ Church: Wo. Aux., Alaska, \$50; Japan, \$123; Mexico, \$48; "Edith Wilmerding" scholarship, St. Agnes's School, Kyoto, \$40; Sp. for Bishop Rowe, Alaska, for Hospital Fund, \$25; Sp. for scholarship, Mr. Spurr's Kindergarten, West Virginia, \$25; Wo. Aux., Niobrara League, "Olivia M. Cutting" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for salary of Miss Carter's assistant lace-teacher, \$30; Sp. for Miss Thackara's Hospital, Fort Defiance, Arizona, \$56.25; Wo. Aux., St. Augustine's League, Sp. for Rev. A. G. Coombes, Holy Trinity Church, Nashville, Tennessee, \$24.....	481 25
(S. I. NEW BRIGHTON)—Christ Church: Wo. Aux., Alaska, \$15; Japan, \$10; Sp. for Mrs. Wetmore, Asheville, \$10.....	35 00
Church Missions House Chapel: Gen.....	5 60
Epiphany: Gen.....	34 00
Grace: Dom., \$200; Indian, \$1,470.51; Colored, \$105; Frn., \$25; Gen., \$1,530.56; Wo. Aux., Sp. for Mrs. Auer, Africa, \$50; Sp. for Bishop McKim's life insurance, Tokyo, \$50; Miss Nelson, Niobrara League, "William Reed Huntington" scholarship,	

St. Elizabeth's School, South Dakota, \$60; Niobrara League, salary of teacher, Rosebud Agency, South Dakota, \$420; St. Augustine's League, Committee on Missions to Colored People, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$5. 3,926 07	
(WEST FARMS)—Grace: "In memory of mother," Sp. for Alaskan Emergency Fund.....	3 00
Heavenly Rest: Mrs. W. F. Cochran, Gen., \$200; Young Women's Foreign Chapter, scholarship in Church Training-school, Shanghai, \$50; St. Ann's Chapter, Wo. Aux., Sp. for Rev. G. C. King, Seattle, Olympia, \$100.....	350 00
Holy Apostles': Salary of Rev. L. M. A. Haughwout, Mexico.....	110 30
Holy Rood S. S.: Gen.....	50
(LENOX AVENUE AND 122D STREET)—Holy Trinity Church: Wo. Aux., Frn.....	25 00
(EAST 88TH STREET)—Holy Trinity Church: Sp. for All Saints' Church, Seattle, Olympia.....	20 00
Incarnation: Dom., \$6,500.28; Frn., \$4,609.72; Sp. at the discretion of Miss A. Elizabeth Byerly, Hankow, \$30; Wo. Aux., Alaska, \$60; Niobrara League, "William Mercer Grosvenor" (Graduate) scholarship, South Dakota, \$60; Wo. Aux., Niobrara League, Bishop Hare's Indian work, South Dakota, \$50; E. C. Bogert, Niobrara League, Sp. for "Olivia Hawks Bogert" scholarship, Idaho, \$40; Sp. for "Rev. F. L. Hawks" scholarship, Idaho, \$40; Montgomery Memorial Society, Wo. Aux., Mrs. Hooker School for Girls, Mexico City, Mexico, \$40.....	11,430 00
Intercession Chapel: Dom., \$108.35; Frn., \$69.21; Wo. Aux., Alaska, \$12.50; Mexico, \$10.....	200 06
St. Agnes's Chapel: Gen., \$5,132.31; Wo. Aux., Mexico, \$60; Sp. for Alaska, \$10.....	5,202 31
(MORRISANIA)—St. Ann's: Wo. Aux., Sp. for library, St. Mary's Hall, Shanghai.....	5 00
St. Bartholomew's: Dom., \$3,000; Frn., \$3,000; Wo. Aux., Sp. for Domestic Contingent Fund, \$72; Wo. Aux., St. Augustine's League, Sp. for Bishop Johnston, West Texas, \$25; Sp. for A. G. Coombes, Nashville, Tennessee, \$25; Sp. for St. Stephen's Parish School, Petersburg, Southern Virginia, \$25.....	6,147 00
St. George's: Wo. Aux., Sp. for scholarship in Bishop Garrett's School, Dallas, \$75; Women's Missionary Society, Wo. Aux., support of a bed in St. James's Hospital, Anking, Hankow, \$50; "Mary Emma Leavitt" scholarship, Girls' Training Institute, Africa, \$25.....	150 00
St. James's: Sp. for Boone College, Wuchang, Hankow, \$100; Young Woman's Missionary Guild, Wo. Aux., Sp. for splint for Chinese boy, Elizabeth Bunn Hospital, Wuchang, Hankow, \$10; Sp. for Foreign Contingent Fund, \$7.....	117 00
(FORDHAM)—St. James's: Gen.....	113 87
St. John's Chapel: Frn.....	50 00
St. Luke's Chapel: Dom., \$12.50; Frn., \$12.50; Sp. for work of Bishop Brooke, Oklahoma, \$25; S. S.,* Gen., 50 cts.....	50 50
St. Margaret's: Gen.....	56 00
St. Mark's: The King's Daughters, Sp. for Archdeacon Spurr, Mounds-	

ville, West Virginia.....	7 00	Zion and St. Timothy's: Wo. Aux., Sp. for Grace Hospital, Morganton, Asheville, \$5; Missionary Chapter, Wo. Aux., Mexico, \$15; Mrs. A. Frost Stout, Wo. Aux., Mrs. Hooker Memorial School, Mexico, \$5; Wo. Aux., St. Augustine's League, Sp. for Building Fund, St. Agnes's Hospital, Raleigh, North Carolina, \$6; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, for one day's support, May 21st, in memory of Elizabeth A. Hall, \$5; Colored Bible-class, Wo. Aux., St. Augustine's League, Sp. for St. Augustine's School, Raleigh, North Carolina, \$4. 40 00
St. Matthew's: Dom., \$100; Wo. Aux., Sp. for Bishop Nichols, California, for Chinese Hospital, \$5; "Three Members," Wo. Aux., Mexico, \$20; Wo. Aux., St. Augustine's League, Sp. for rent of student's cottage, Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$2.....	127 00	Wo. Aux., Alaska (of which from Mrs. Van Kleeck, \$10, Miss Delafield, \$5), \$15; "J. E. T.," Wo. Aux., Gen., \$25; "Some Members of the Former Woman's Central Committee," Wo. Aux., "Mrs. John H. Clark" scholarship, Mrs. Hooker School, Mexico, \$80; "In Memoriam," \$50, Mrs. W. Bayard Cutting, \$50, Miss Alice Jay, \$25, Mrs. M. H. Story, \$15, Mrs. William J. Emmet, \$5, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona... 265 00
St. Michael's: Alaska, \$2; Frn., \$1; Gen., \$277.59; Sp. for work of Archdeacon Stuck, Alaska, \$5; S. S., Sp. for bed in Soochow School, Shanghai, \$7.....	292 59	"Layman," Frn..... 25 00
St. Peter's: Mrs. E. F. Quinlan, Sp. for Alaskan Emergency Fund.....	2 00	Mrs. M. J. Hyndman, hospital missionary work amongst Chinese women..... 5 00
(WEST CHESTER)—St. Peter's: Dom., \$83.18; Frn., \$13.07; Wo. Aux., Alaska, \$20; Japan, \$20; "Kebble" scholarship, St. Mary's Hall, Shanghai, \$45; Sp. for Bishop Brent, Philippines, \$10.....	191 25	Anna B. Fisher, Gen., \$10; Sp. for Eye Hospital, Shanghai, \$5..... 15 00
St. Philip's: Wo. Aux., St. Augustine's League, Sp. for Rev. Richard Bright, Savannah, Georgia, for one dozen chairs.....	10 00	Mrs. A. F. Stout, Sp. for Alaskan Emergency Fund..... 5 00
St. Stephen's: Gen.....	20 00	A. A. Low, Sp. for All Saints', Seattle, Olympia..... 25 00
(S. I., TOTTEVILLE)—St. Stephen's: Gen.....	5 00	Mrs. L. E. Opdycke, Sp. for Deaconess Phelps, Wuchang, Hankow, for support of a Chinese girl who is being educated..... 10 00
St. Thomas's: Dom., \$5,524.08; Frn., \$2,846.92; Sp. for Bishop Nichols, California, for San Francisco Church Rebuilding Fund, \$1,535; "A Friend," Sp. for Alaskan Emergency Fund, \$2; Wo. Aux., "St. Thomas's" scholarship, St. Margaret's School, Tokyo, \$40; teacher's salary, Cape Mount, Africa, \$100; Sp. for Clergymen's Foreign Insurance Fund, \$50; Sp. for library, St. Mary's Hall, Shanghai (of which from Church Periodical Club, \$10), \$20; Church Periodical Club, Sp. for Rev. A. M. Sherman, Hankow, for a small circulating Chinese library, \$15; Sp. for books for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$10; Sp. for subscription for magazines for St. Paul's School, Lawrenceville, Southern Virginia, \$9; Missionary Guild, "John Wesley Brown Memorial" scholarship, St. John's University, Shanghai, \$70; Wo. Aux., Niobrara League, "Rev. Dr. J. W. Brown" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for "St. Thomas's" scholarship, Shoshone, Idaho, \$40; Wo. Aux., St. Augustine's League, Sp. for Building Fund, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for St. Mary-the-Virgin School, Nashville, Tennessee, \$40; Sp. for "Langford Memorial" scholarship, Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$25; Sp. for "St. Thomas's" scholarship, Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$150.....	10,542 00	Mrs. Benjamin B. Lawrence, Sp. for Boone College, Wuchang, Hankow... 50 00
Transfiguration: Dom., \$3,230.09; Wo. Aux., St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$15.....	3,245 09	OSSENING (BRIAR CLIFF)—All Saints', Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona... 2 00
Trinity Church: Dom., \$116.59; Frn., \$174.48; Wo. Aux., Alaska, \$1; salary of missionary to Philippines, \$100.....	392 07	Trinity Church: Gen..... 97 17
Trinity Chapel: Miss Cothel, Wo. Aux., Sp. for Mrs. T. C. Wetmore, Arden, Asheville, \$5; Sister Eleanor, Wo. Aux., St. Augustine's League, Sp. for St. Augustine's School, Raleigh, North Carolina, \$10; Missionary Relief Society, Sp. for Alaska, \$151.....	166 00	PATTERSON—Christ Church: Wo. Aux., Sp. for Rev. Henry Forrester Memorial, Chihuahua, Mexico..... 2 00
Trinity Parish, German Mission: Gen.....	9 00	PAWLING—"M. A." Alaska..... 5 00
		PELHAM MANOR—Christ Church: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona..... 77 00
		POUGHKEEPSIE—Christ Church: Gen... 37 50
		Wo. Aux., Frn..... 31 70
		STAATSBURG—St. Margaret's: Wo. Aux., Dom., \$5; Bishop Rowe's work, Alaska, \$5; Frn., \$5; Sp. for Miss Thackara, Hospital of the Good Shepherd, Fort Defiance, Arizona, \$5... 20 00
		TARRYTOWN—Christ Church: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona..... 10 00
		TUXEDO—St. Mary's: Dom., \$50; Colored, \$25; Frn., \$50..... 125 00
		WAPPINGER'S FALLS—Zion: Dom., \$200; Frn., \$332.01; Zion Church, "Wappinger's Falls" scholarship, St. John's University, Shanghai, \$40; "Zion Church, Wappinger's Falls," St. Mary's Hall, Shanghai, \$40..... 612 01
		WHITE PLAINS—Grace: Gen..... 300 00
		YONKERS—St. Andrew's: Gen., \$149.28; Sp. for Alaska, \$30.02; Wo. Aux., Sp. for scholarship in St. Margaret's School, Boise, Idaho, \$40..... 219 30
		St. Paul's: Gen..... 59 00
		MISCELLANEOUS—Wo. Aux., Archdeaconry of Orange, "Mrs. J. J. Mitchell Memorial" scholarship, St. Agnes's School, Kyoto, \$40; Sp. for

two half scholarships, St. Mary-the-Virgin Industrial School for Girls, Nashville, Tennessee, \$77.50.....	117 50
Wo. Aux., meeting in St. Andrew's Church, Yonkers, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	26 51
Domestic Committee, Wo. Aux., Sp. for St. Mark's Hospital, Utah, \$25; Sp. for Rev. W. S. Claiborne, for hospital, Tennessee, \$25.....	50 00
Mrs. Herrick, Wo. Aux., Alaska.....	3 00
Girls' Friendly Society, Sp. for Alaska.....	43 60
Rt. Rev. Henry C. Potter, D.D., Sp. for Japanese Church, Literary Fund.....	20 00

North Carolina

Ap. \$164.15

BURLINGTON—St. Athanasius's: Gen..	65 00
HALIFAX—St. Mark's: Gen.....	1 25
HILLSBORO—St. Matthew's: Dom. and Frn.....	31 00
IREDELL Co.—St. James's: Gen.....	2 00
JACKSON—Church of the Saviour: Gen.....	5 00
MADISON—St. John's: Gen.....	5 00
MAYODAN—Church of the Messiah: Gen.....	13 60
PITTSBORO—St. James's: Gen.....	2 00
RALEIGH—Christ Church: Gen.....	50
Church of the Good Shepherd: Gen.....	7 75
St. Mary's School: Gen.....	10 00
St. Saviour's Church: Gen.....	7 80
RIDGEWAY—Church of the Good Shepherd: Gen.....	5 00
STATESVILLE—Trinity Church: Gen.....	3 25
STOKES Co. — Knowlthurst Chapel: Gen.....	1 00
STONEVILLE—Emmanuel Church: Gen.....	1 00
WALNUT COVE—Christ Church: Gen.....	3 00

Ohio

Ap. \$208.04; Sp. \$53.52

ASHTABULA—St. Peter's: Gen.....	11 85
CLEVELAND—Church of the Good Shepherd: Wo. Aux., "Gregory T. Bedell" scholarship, St. John's University, Shanghai.....	5 00
Church of the Holy Spirit: Dom.....	690 00
St. Agnes's: Deaf-mute Mission, Gen.....	2 00
St. John's: St. Anna's Guild, Wo. Aux., salary of Miss Elwin, Shanghai, \$5; Sp. for Bishop Partridge, Kyoto, \$10.....	15 00
St. Mark's: Dom., \$18.30; Wo. Aux., Sp. for Bishop Partridge, Kyoto, \$15.....	33 30
St. Paul's: Wo. Aux., "Gregory T. Bedell" scholarship, St. John's University, Shanghai, \$15; "Ohio" scholarship, St. Elizabeth's School, South Dakota (of which from St. Monica's Society, \$5), \$10; St. Monica's Society, Sacramento, \$5; salary of Miss Elwin, Shanghai, \$5.....	35 00
EAST CLEVELAND—St. Paul's: Colored, \$5.41; Junior Aux., China, \$2.....	7 41
FOSTORIA—Trinity Church: Gen.....	4 25
GAMBIER—Harcourt Parish: Wo. Aux., "Julia Bedell" scholarship, St. John's University, Shanghai, \$5; salary of Miss Elwin, Shanghai, \$5.....	10 00
OBERLIN—Christ Church: Gen.....	3 00
PAINESVILLE—St. James's: Junior Aux., China.....	11 50
SHELBY—St. Mark's: Gen.....	13 83
STUEBENVILLE—St. Paul's: Frn.....	5 00
TIFFIN—Missionary Box No. 4,553, Frn.....	6 00
TOLEDO—St. Mark's: Wo. Aux., Oklahoma, \$10; Sacramento, \$5; Gen., \$5; Sp. for Bishop Partridge, Kyoto, \$5.....	25 00
Trinity Church: Junior Aux., Alaska,	

\$10; Oklahoma, \$5; "Ohio" scholarship, St. Elizabeth's School, South Dakota, \$3; Sp. for Bishop Partridge, Kyoto, \$2; Sp. for Bishop A. W. Knight, Cuba, at his discretion, \$8.....	28 00
WARREN—Christ Church: Wo. Aux., Oklahoma, \$5; salary of Miss Elwin, Shanghai, \$10.....	15 00
YOUNGSTOWN—St. John's: Junior Aux., China.....	8 00
MISCELLANEOUS — Toledo Convocation of Wo. Aux., Sp. for Deaconess Drant, California.....	13 52

Oregon

Ap. \$174.40; Sp. \$10.00

ASTORIA—Grace: Junior Aux., support of a scholar, Trinity Divinity-school, Tokyo.....	8 28
COQUILLE CITY—St. James's: Gen.....	8 50
GRANT'S PASS—St. Luke's Guild: Gen.....	10 30
HILLSBORO—All Saints': Gen.....	2 00
PORTLAND—Trinity Church: Dom. and Frn.....	138 32
ST. HELEN'S—Christ Church: Gen.....	3 00
SALEM—St. Paul's: Wo. Aux., Sp. for scholarship, St. Paul's School, Beaufort, East Carolina.....	10 00
TOLEDO—St. John's: Gen.....	4 00

Pennsylvania

Ap. \$10,129.20; Sp. \$4,151.10

AMBLER—Trinity Memorial: through Wo. Aux., "Kinsolving" scholarship, Brazil.....	5 00
ARDMORE—St. Mary's: through Wo. Aux., "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$6; Sp. for Foreign Life Insurance Fund, \$4; Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota, \$5.....	15 00
BRISTOL—St. Paul's: Gen., \$7.03; Sp. for Bishop Knight, Western Colorado, for his extension work, \$11.15.....	18 18
"Laura Davis" (In Memoriam) scholarship, St. Mary's School, Rosebud Agency, South Dakota.....	60 00
BRYN MAWR—Church of the Redeemer: Frn., \$46.73; through Wo. Aux., Foreign Committee, scholarship at St. Agnes's School, Kyoto, \$5; Foreign Committee, scholarship at St. Margaret's School, Tokyo, \$5; Sp. for evangelist's salary, St. Luke's Hospital, Shanghai, \$10; Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$6; Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota, \$25; Junior Aux., Bishop Hare's work, South Dakota, \$5; Sp. for Rev. B. L. Ancell's work, Soochow, Shanghai, \$5; Sp. for Archdeacon Wentworth, Lexington, \$1.....	108 73
Through Miss Ely, from friends, Sp. for Bishop Brent, Philippine Islands.....	250 00
CHELTENHAM — St. Paul's: Through Wo. Aux., "Kinsolving" scholarship, Brazil, \$3; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$2.....	5 00
CONSHOHOCKEN—Calvary: Gen.....	28 84
DOWNINGTOWN—St. James's: Wo. Aux., Frn.....	1 00
JENKINTOWN—Church of Our Saviour: Junior Aux., China.....	5 00
LANSDOWNE—St. John the Evangelist's: Gen.....	33 03
MEDIA—Christ Church: Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota, \$1; S. S.,* Gen., \$2.50.....	3 50
NORRISTOWN—St. John's: Wo. Aux.,	

"Kinsolving" scholarship, Brazil, \$3; Sp. for Foreign Life Insurance Fund, \$3	6 00	\$7; Missionary Bible-class, Sp. for Miss Leila Bull, Kyoto, \$25; Indian Hope Association, Indian, \$177; Junior Aux., China, \$15; Sp. for Bishop Kinsolving, Brazil, \$5; Sp. for Arch- deacon Wentworth, Lexington, \$2; Sp. for Deaconess Drant, California, for Chinese Hospital, \$5; Sp. for Boone College Library, Wuchang, Hankow, \$18.	313 43
PERKIOMEN— <i>St. James's</i> ; Gen.	4 14	<i>Mediator</i> : Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota.	1 00
PHILADELPHIA — <i>Advocate Memorial</i> : Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil, \$5; Junior Aux., China, \$1.	6 00	<i>Home of the Merciful Saviour</i> : Junior Aux., China.	2 00
<i>Annunciation</i> : Colored work in the Diocese of Arkansas, \$10; Tennessee, \$25; Frn., \$7.61.	42 61	<i>Incarnation</i> : Wo. Aux., Sp. for Alaska launch	10 00
<i>Ascension</i> : Wo. Aux., "Kinsolving" scholarship, Brazil, \$3; Sp. for Foreign Life Insurance Fund, \$3.	6 00	<i>Prince of Peace</i> : Wo. Aux., Training- school for women, Sendai, Tokyo, \$3; Sp. for evangelist's salary, St. Luke's Hospital, Shanghai, \$2; Sp. for Archdeacon Stuck, Alaska, to buy warm clothing for women and children, \$15.	20 00
(WEST)— <i>Calvary</i> : Indian Hope As- sociation, "Indian's Hope" scholar- ship, St. Mary's School, South Dakota, \$2; Indian, \$7.	9 00	<i>St. Andrew's</i> : Alaska, \$10; Indian, \$10	20 00
(GERMANTOWN)— <i>Calvary</i> : Dom., \$30; Sp. for Bishop Knight, Western Col- orado, \$25; Wo. Aux., "Kin- solving" scholarship, Brazil, \$5; Training-school for Bible-women, Hankow, \$2.50; Sp. for Foreign Life Insurance Fund, \$2.50; Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota, \$5.	70 00	<i>St. Barnabas's</i> : Sp. for Alaska.	38 80
(GERMANTOWN)— <i>Christ Church</i> : Wo. Aux., Sp. for nurse's salary, St. Luke's Hospital, Shanghai.	5 00	<i>St. Clement's</i> : Gen., \$5.26; Sp. for Bishop White, Michigan City, \$87; Sp. for Rev. S. C. Hughson, St. Andrew's Mission, Sewanee, Ten- nessee, \$94; Sp. for Bishop Osborne, Springfield, \$220; Sp. for Rev. Rob- ert Wood, Wuchang, Hankow, \$7; Sp. for Miss Wood, for library at Wuchang, Hankow, \$50.	463 26
<i>Christ Church Chapel</i> : Wo. Aux., "Bishop Stevens" scholarship, St. John's University, Shanghai, \$3; Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota, \$3.	6 00	<i>St. James's</i> : Wo. Aux., "W. Beaum- ont Whitney" scholarship, Divin- ity-school, Jesu-del-Monte, Cuba, \$10; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Kinsolving" (Divinity) scholarship, Brazil, \$10; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5; Foreign Commit- tee, scholarship at St. Hilda's School, Wuchang, Hankow, \$5; Training-school for Bible-women, Hankow, \$10; Frn., \$10; Sp. for desks, for Cathedral School, Cuba, \$15; Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5; "An of- fering from one of the Wo. Aux.," Sp. for Archdeacon Stuck's motor boat, \$50.	125 00
<i>Church Training and Deaconess House</i> : Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota.	1 00	<i>St. Jude's</i> : Wo. Aux., "Bishop Stevens" scholarship, St. John's Uni- versity, Shanghai.	4 00
<i>The Covenant</i> : Wo. Aux., Chinese Bible-reader	25 00	(GERMANTOWN)— <i>St. Luke's</i> : Wo. Aux., "W. Beaumont Whitney" scholar- ship, Divinity-school, Cuba, \$5; Junior Aux., China, \$15; Sp. for St. Andrew's School, Sewanee, Tennessee, \$5	25 00
<i>Crucifixion</i> : Wo. Aux., "W. Beaumont Whitney" scholarship, Divinity- school, Cuba.	5 00	(KENSINGTON) — <i>St. Luke's</i> : Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota, \$2; "M. A. DeW. Howe" (Graduate) scholarship, South Da- kota, \$60.	62 00
(HOLMESBURG) — <i>Emmanuel Church</i> : Wo. Aux., "Kinsolving" scholarship, Brazil	1 00	<i>St. Luke's and the Epiphany</i> : Wo. Aux., "Kinsolving" scholarship, Brazil, \$10; Training-school, Sen- dai, Tokyo, \$10; Training-school for Bible-women, Hankow, \$7.50; For- eign Committee, scholarship at St. Margaret's School, Tokyo, \$10; For- eign Committee, scholarship at St. Hilda's School, Wuchang, \$10; Sp. for nurse's salary, St. Luke's Hospi- tal, Shanghai, \$10.53; Junior Aux., China, \$2.	60 03
(GERMANTOWN) — <i>Epiphany</i> : Dom., \$4.25; Frn., \$23.85; S. S., Sp. for a bed at the school in Soochow, Shanghai, \$7.	35 10	<i>St. Mark's</i> : Wo. Aux., Training-school, Sendai, Tokyo, \$10; "Kinsolving" scholarship, Brazil, \$5; St. John's School, Cape Mount, Africa, \$5; Sp.	
<i>Epiphany Chapel S. S.</i> : Bishop Hare's work, South Dakota, \$10; Wo. Aux., Sp. for use of women workers, Alaska, \$25.	35 00		
<i>Grace</i> : Wo. Aux., Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$5; In- dian Hope Association, Indian, \$1.	6 00		
(MT. AIRY)— <i>Grace</i> : Sp. for St. Au- gustine's School, Raleigh, North Carolina, \$25; Wo. Aux., Training- school for Bible-women, Hankow, \$12.50	37 50		
<i>Holy Apostles'</i> : Mrs. George C. Thomas, Sp. for St. Augustine's School, Raleigh, North Carolina, to be used for school or hospital at Mr. and Mrs. Hunter's discretion, \$1,000; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, for current expenses, \$1,000; Mrs. Mary A. Todd, Gen., \$200; Wo. Aux., "W. Beaumont Whitney" scholar- ship, Divinity-school, Cuba, \$5.	2,205 00		
(WEST)— <i>Church of the Holy Com- forter</i> : Dom.	25 95		
<i>Holy Trinity Church</i> : Sp. for work of Archdeacon Stuck, Alaska, \$25; Sp. for Hankow, \$21.43; Wo. Aux., Training-school for Women, Sendai, Tokyo, \$7; Foreign Committee, scholarship at St. Hilda's School, Wuchang, Hankow, \$6; Sp. for wash- ing machine, for Miss Ridgely, Africa,			

for nurse's salary, St. Luke's Hos- pital, Shanghai, \$10; Junior Aux., China, \$2.....	32 00	salary of Dr. Winsor, University Hospital in Manila, Philippine Isl- ands.....	1,000 00
(FRANKFORD)—St. Mark's: Indian Hope Association, Indian.....	5 00	Mrs. Andrew A. Blair, Gen.....	500 00
(OAK LANE)—St. Martin's: \$15.05, S. S., \$8.27, Colored; Indian Hope As- sociation, "Indian's Hope" scholar- ship, St. Mary's School, South Da- kota, \$2.....	25 32	Collection at the overflow meeting held for Archdeacon Stuck, Sp. for Archdeacon Stuck's work, Alaska, John S. Newbold, Sp. for the Jap- anese Church Literature Fund.....	150 50 25 00
(WEST)—St. Mary's: Wo. Aux., For- eign Committee, scholarship at St. Hilda's School, Wuchang, Hankow, \$5; Foreign Committee, scholarship at St. Margaret's School, Tokyo, \$5; Training-school, Sendai, Tokyo, \$5; St. Agnes's Guild, Junior Aux., China, \$2.....	17 00	E. H. Bonsall, \$10, G. H. Fisher, \$5, Dr. Jefferys, \$5, Sp. for All Saints' Church, Seattle, Olympia... Wo. Aux., the Cuban Guild, Sp. for the Divinity-school at Jesu-del- Monte, Havana.....	20 00 250 00
St. Matthew's: Indian Hope Associa- tion, "Indian's Hope" scholarship, St. Mary's School, South Dakota...	5 00	Miss Stilles's Bible-class, Wo. Aux., "Anna Bangie Massaquoi" scholar- ship, Girls' Training Institute, St. Paul's River, Africa.....	38 31
St. Matthias's: Wo. Aux., Training- school for Bible-women, Hankow...	2 00	(CHESTNUT HILL)—Miss E. W. Vaux, Sp. for Miss Irene P. Mann's life in- surance premium.....	52 78
(GERMANTOWN)—St. Michael's: Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota.....	5 00	Pre-Lenten service of the Clerical Brotherhood, Gen.....	11 20
(CHESTNUT HILL)—St. Paul's: Wo. Aux., Foreign Committee, scholar- ship at St. Agnes's School, Kyoto, \$2; "Kinsolving" scholarship, Brazil, \$10; Training-school for women, Sendai, Tokyo, \$5; Hooker Memor- ial School, Mexico, \$3; Sp. for Rev. A. Goddard's life insurance, Hankow, \$5; Indian Hope Association, "John Andrews Harris" (Graduate) scholar- ship, South Dakota, \$60.....	85 00	RADNOR—St. Martin's: Wo. Aux., Divinity-school, Havana, Cuba.....	5 00
St. Peter's: Wo. Aux., "A Member," Sp. for "Rowland Hall" scholarship, Utah, \$300; Indian Hope Associa- tion, Indian, \$10.....	310 00	(ROSEMONT)—Church of the Good Shepherd: William H. Morris, Gen...	100 00
(GERMANTOWN)—St. Peter's: Wo. Aux., Sp. for evangelist's salary, St. Luke's Hospital, Shanghai, \$75; Sp. for Archdeacon Stuck's work, Alaska, \$53.41.....	128 41	SWARTHMORE—Trinity Church: Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota, \$1; Junior Aux., China, \$10.....	11 00
St. Philip's: Dom. and Frn., \$192.20; Junior Aux., China, \$5.....	197 20	UPPER PROVIDENCE—St. Paul's: Indian Hope Association, "Indian's Hope" scholarship, St. Mary's School, South Dakota.....	2 00
St. Simeon's Memorial: Wo. Aux., "W. Beaumont Whitney" scholar- ship, Divinity-school, Cuba.....	5 00	WAYNE—St. Mary's Memorial: Wo. Aux., St. John's School, Cape Mount, Africa.....	5 00
St. Stephen's: Dom., \$178.13; Indian, \$72.06; Wo. Aux., "Bishop Stevens" scholarship, St. John's University, Shanghai, \$10; Training-school, Sendai, Tokyo, \$10; Foreign Com- mittee, scholarship at St. Agnes's School, Kyoto, \$5; Foreign Commit- tee, scholarship at St. Margaret's School, Tokyo, \$5; Training-school for Bible-women, Hankow, \$10; Sp. for evangelist's salary, St. Luke's Hospital, Shanghai, \$10; Sp. for washing machine, for Miss Ridgely, Africa, \$7; S. S., Bishop Brent's work in the Philippines, \$10; Dr. Driggs's work in Alaska, \$10; Bish- op Hare's work among the Indians, South Dakota, \$5; Sp. for Mr. Ishii, Tokyo, \$10.....	342 19	WEST CHESTER—Holy Trinity Church: Junior Aux., China.....	1 00
(ROXBOROUGH)—St. Timothy's: Mrs. D. Rodney King, Sp. for Archdeacon Stuck's work in Alaska, \$2; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5.....	7 00	WYNCOTE—All Hallows': Wo. Aux., "W. Beaumont Whitney" scholar- ship, Divinity-school, Cuba, \$5; Junior Aux., China, \$25.....	30 00
(WEST)—Church of the Saviour: Wo. Aux., Foreign Committee, scholarship at St. Hilda's School, Wuchang, Hankow, \$5; Training-school for Bible-women, Hankow, \$5; Train- ing-school for Bible-women, Sendai, Tokyo, \$5; S. S., Class No. 16, Sp. for Church Extension Fund, Porto Rico, \$10.....	25 00	MISCELLANEOUS—"F. W." Dom.....	3,000 00
"Some Friends of Bishop Brent,"		"In Memoriam, B. M. T." Gen....	2,500 00
		Wo. Aux., Sp. for Holy Trinity Orphanage, Tokyo, \$25; Domestic Committee, salary of Domestic Mis- sionary Bishop, \$1,000; Dom., \$15; Sp. for Alaskan hospital work, \$25; Sp. for Deaconess Carter, Alaska, \$10; Diocesan Committee, Wo. Aux., Gen., \$100.29.....	1,175 29
		Mrs. Willis Martin, Junior Aux., China.....	3 00

Pittsburgh

Ap. \$1,388.21; Sp. \$27.07

ALLEGHENY—Christ Church: Frn., \$118.88; Mrs. Ormsby Phillips, for scholarship in Josephine Hooker School, Mexico, \$50.....	168 88
Mrs. Ormsby Phillips, for the "Ormsby Phillips" scholarship in St. John's University, Shanghai, \$50; "Clifford Stevenson" scholar- ship, Girls' Training Institute, St. Paul's River, Africa, \$25.....	75 00
BARNESBORO—St. Thomas's: Gen.....	2 80
BRADDOCK—St. Mary's: Gen.....	4 00
BUTLER—St. Peter's: Dom. and Frn...	8 00
CRAFTON—Nativity S. S.: Gen.....	3 38
EMPORIUM—Emmanuel Church: Gen...	20 68
ERIE—St. Paul's S. S.: Gen.....	8 10
FRANKLIN—St. John's: Alaska, \$14.43; Indian, \$7.50.....	21 93 10 91
JEANNETTE—Advent: Dom.....	
MCKEESPORT—St. Stephen's: Sp. for Bishop Rowe's work, Alaska.....	9 00
NEW BRIGHTON—Christ Church: Dom., \$2.45; Frn., \$29.67.....	32 12
NEW CASTLE—Trinity Church: Alaska, OAKMONT—St. Thomas's Memorial:	35 62

ROSSVIEW—Grace: Wo. Aux., Sp. for Miss Bull's work, Kyoto.....	25 00
SEWANEE — St. Paul-on-the-Mountain: Gen.	2 50

Texas

Ap. \$295.05; Sp. \$59.50

AUSTIN—All Saints' Chapel: Wo. Aux., Gen.	15 00
St. David's: S. S. and Altar Society, Sp. for Bishop Kinsolving, Southern Brazil	59 50
BEAUMONT—St. Mark's: Gen.	40 00
BRENNHAM—St. Peter's: Dom., \$10.50; Mrs. S. D. Dwyer, Wo. Aux., "Dudley Tyng" scholarship, St. John's University, Shanghai, \$40; "Richard Newton" scholarship, St. Elizabeth's School, South Dakota, \$60....	110 50
GALVESTON—St. Augustine's: Gen.	5 00
Trinity Church: Wo. Aux., Gen.	15 00
HEMPSTEAD—St. Bartholomew's: Gen.	37 05
HOUSTON—Christ Church: Wo. Aux., Gen.	25 00
JEFFERSON—Christ Church: Gen.	7 50
NAVASOTA—St. Paul's: Gen.	11 00
TAYLOR—St. James's: Gen.	19 00
TEMPLE—Christ Church: Gen.	10 00

Vermont

Ap. \$827.47

ARLINGTON—St. James's: Dom.	25 00
BARRE—Church of the Good Shepherd: Gen.	15 00
BELLOWS FALLS—Immanuel Church: Frn., \$21.21; Gen., \$12.20.....	33 41
BENNINGTON—St. Peter's: Dom., \$41; Philippines, \$7; Frn., \$21; Gen., \$10	79 00
BRANDON—St. Thomas's: Gen.	35 00
BRATTLEBORO—St. Michael's S. S.*: Gen.	1 00
BURLINGTON—St. Paul's: Gen.	4 00
CHESTER—St. Luke's: Gen.	10 00
EAST FAIRFIELD—St. Barnabas's: Gen.	5 00
EAST MIDDLEBURY — St. Barnabas's: Gen.	2 00
HIGHGATE—St. John's: Gen.	8 29
LYNDONVILLE—St. Peter's: Gen.	2 16
MIDDLEBURY—St. Stephen's: \$10.08; Frn., \$10.26; Gen., \$1.....	21 34
MIDDLETOWN SPRINGS—St. Margaret's: Gen.	5 00
MONTPELIER — Christ Church: Dom. and Frn.	108 95
NEWPORT—St. Mark's: Dom., \$5; Philippines, \$2.18; Frn., \$5.....	12 18
NORTHFIELD—St. Mary's: Gen.	2 50
NORWICH—St. Barnabas's: Gen.	2 00
POULTNEY—St. John's: Dom., 25 cts; Gen., \$4.75.....	5 00
PROCTORVILLE—Gethsemane: Gen.	3 00
ROYALTON—St. Paul's: Gen.	10 00
RUTLAND—Trinity Church: Gen.	6 50
ST. ALBANS—St. Luke's: Gen.	44 77
SHELburne—Trinity Church: Dom., \$62.50; Frn., \$62.50.....	125 00
SHERburne—Church of Our Saviour: Gen.	3 00
SHOREHAM—All Saints': Frn., \$1; Gen., \$1.50.....	2 50
SPRINGFIELD—St. Mark's: Gen.	5 00
SWANTON—Holy Trinity Church: Gen.	15 00
VERGENNES—St. Paul's: Gen.	22 58
WHITE RIVER JUNCTION—St. Paul's: Gen.	4 30
WINDSOR—St. Paul's: Gen.	23 25
WOODSTOCK—St. James's: Gen.	40 00
MISCELLANEOUS—"A Friend," Gen.	100 00
Interest on Enrollment Fund, Gen.	45 74

Virginia

Ap. \$736.14; Sp. \$37.62

ALBEMARLE Co. (CISMONT) — Grace: Junior Aux., Sp. for "Page Lewis"	
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scholarship, Ishii Orphanage, Tokyo. Fredericksville Parish, Good Shepherd Chapel: Gen.	25 00
ALEXANDRIA Co. (ALEXANDRIA)—Christ Church: Mrs. Eleanor S. Washington Howard, Gen.	2 15
Grace: Gen.	-10 00
St. Paul's: Indian.	3 73
FAIRFAX Co.—McGill Parish, Church of the Holy Comforter: Gen.	11 20
Truro Parish, Zion: Gen.	12 00
FAUQUIER Co.—Whittle Parish, Grace: Frn.	30 00
Whittle Parish, Trinity Church: Frn.	12 00
Whittle Parish, Whittle Chapel: Frn.	6 00
GREENE Co. (MISSION HOME)—Whittle Memorial: Frn.	2 00
HANOVER Co. (ASHLAND) — Ashland Parish, St. James-the-Less: Gen.	28 00
(OLD CHURCH)—Immanuel Church S. S.: Bishop Rowe's work, Alaska..	9 89
HENRICO Co. (BROOK HILL)—Emmanuel Church S. S.*: Gen.	6 00
(RICHMOND)—All Saints': Brazil....	50 50
Grace: Brazil.	500 00
Church of the Holy Comforter S. S.: Sp. for Rev. J. M. White, Raton, New Mexico.	62 42
Holy Trinity Church: Chapter of the Brotherhood of St. Paul: Bishop Spalding's work among the Mormons, Utah.	12 62
ROCKINGHAM Co. (HARRISONBURG)—Rockingham Parish, Emmanuel Church: Gen.	5 00
WARREN Co. (FRONT ROYAL)—Calvary: Gen.	15 25
	20 00

Washington

Ap. \$1,847.90; Sp. \$20.00

WASHINGTON (D. C.) (GEORGETOWN)—Christ Church: Gen.	75 00
(ANACOSTIA) — Emmanuel Church: Gen.	22 00
St. John's: Dom., \$800; Frn., \$800..	1,600 00
St. Margaret's: Gen.	107 15
Trinity Parish: Dr. W. P. Young, Sp. for Church Extension Fund, Porto Rico, to be used for purchase of school desks.	6 00
Trinity Church S. S.: Class No. 6, \$6, Classes Nos. 12 and 20, \$3, Sp. for Church Extension Fund, Porto Rico	9 00
Mrs. Alfred Holmead, Bishop Root's work, Hankow.	10 00
Mrs. S. S. Tripp, Sp. for Church Extension Fund, Porto Rico.	5 00
CHARLES Co. (CHARLOTTE HALL)—Trinity Parish: Dom.	3 75
MONTGOMERY Co. (POOLESVILLE)—St. Peter's: Missionary Society, Bishop Root's work, Hankow.	10 00
(ROCKVILLE)—Christ Church: Frn.	20 00

Western Massachusetts

Ap. \$1,025.93; Sp. \$40.00

ADAMS—St. Mark's: Gen.	30 80
AMHERST—Grace: Gen.	12 77
FITCHBURG—Christ Church: Gen.	250 00
GARDNER—St. Paul's: Gen.	5 00
GREAT BARRINGTON—St. James's: Wo. Aux., work at Santa Clara, Cuba..	5 00
GREENFIELD—St. James's: Wo. Aux., Fort Yukon Supply Fund, Alaska, \$1.10; Japanese Bible-woman, Honolulu, \$5.50; Sp. for Archdeacon Wentworth, Lexington, \$2.....	8 60
HOLYOKE—St. Paul's: Wo. Aux., Japanese Bible-woman, Honolulu, \$10; Fort Yukon Supply Fund, Alaska, \$10.02	20 02
MILFORD—Trinity Church: Wo. Aux., Fort Yukon Supply Fund.	2 00
NORTH ADAMS—St. John's: Gen.,	

\$20.37; Wo. Aux., Sp. for Rev. F. B. Wentworth, Lexington, \$5.....	25 37
NORTH BROOKFIELD— <i>Christ Memorial Church</i> : Colored, \$15.50; Dom., \$24.50.....	40 00
NORTHAMPTON— <i>St. John's</i> : Gen.....	112 64
ORANGE— <i>Trinity Church</i> : Gen.....	2 00
OXFORD— <i>Grace</i> : Gen.....	2 00
SPRINGFIELD — <i>Christ Church</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia.....	30 00
<i>St. Peter's S. S.</i> : Gen., 50 cts.; Wo. Aux., Fort Yukon Supply Fund, Alaska, \$10.....	10 50
WARE— <i>Trinity Church</i> : Gen.....	15 00
WESTFIELD — <i>Atonement</i> : Wo. Aux., Philippine insurance, \$2; Fort Yukon Supply Fund, Alaska, \$3; St. Augustine's School, Raleigh North Carolina, \$3; Bible-woman, Hankow, \$2; Sp. for Foreign Life Insurance Fund, \$1.....	11 00
WORCESTER — <i>All Saints'</i> : Dom., \$210.19; Frn., \$5.50; Wo. Aux., Sp. for Rev. A. P. Curtis, for work among Oneidas, \$5; Sp. for Archdeacon Wentworth, Lexington, for work among mountain whites, \$5; Sp. for a nurse, Christ Hospital, Arden, Asheville, \$2.....	247 69
<i>St. John's</i> : Gen., \$175; Wo. Aux., Fort Yukon Supply Fund, Alaska, \$5; St. Augustine's School, Raleigh, North Carolina, \$5.....	185 00
<i>St. Matthew's</i> : Gen.....	25 44
<i>United S. S.'s</i> : Gen.....	25 10

Western New York

Ap. \$1,227.72; Sp. \$171.75

ADDISON— <i>Church of the Redeemer</i> : Gen.....	50
BATAVIA— <i>St. James's</i> : Gen., 50 cts.; Wo. Aux., Sp. for Rev. R. E. Wood, Hankow, \$25.....	25 50
BUFFALO— <i>Ascension</i> : Gen., \$138.77; Sp. for Archdeacon Hughson, Asheville, \$2.80.....	141 57
<i>Church of the Good Shepherd S. S.</i> : Sp. for work of Rev. O. Parker, Sacramento.....	5 00
<i>St. James's</i> : Wo. Aux., Sp. for Miss Thackara, Arizona.....	5 00
<i>St. Paul's</i> : Dom. and Frn.....	489 56
<i>Trinity Church</i> : Dom., \$250; Frn., \$75.....	325 00
District meeting, Wo. Aux., Sp. for Miss Langdon, Alaska.....	12 00
FREDONIA— <i>Trinity Church</i> : Frn.....	27 98
GENESEIO— <i>St. Michael's</i> : Gen.....	48 25
GENEVA— <i>Trinity Church S. S.</i> : Sp. for Alaska.....	46 95
NIAGARA FALLS— <i>De Veaux College, St. Ambrose's Chapel</i> : Dom. and Frn.....	1 46
PALMYRA— <i>Zion</i> : In loving memory of Mrs. N. R. Butterfield, Dom. and Frn.....	25 00
ROCHESTER— <i>Epiphany S. S.</i> : Gen.....	50
Three branches Wo. Aux., Sp. for children's ward, Chinese Hospital, San Francisco, California.....	25 00
SAYONA— <i>Church of the Good Shepherd</i> : Gen.....	3 00
WATKINS— <i>St. James's</i> : Dom., \$5.87; Frn., \$11.33.....	17 20
MISCELLANEOUS—Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$25; Philippines, \$25; Church Training-school for women, Shanghai, \$25; "J. G. Webster" scholarship, St. Hilda's School, Wuchang, Hankow, \$25; salary of Miss Babcock, Tokyo, \$25; Sp. for Miss Taylor, Sacramento, \$25; Sp. for Bishop Graves's life insurance, Shanghai, \$25; Helen M. Halsey Memorial, for Cape Mount, Africa,	

\$25	200 00
Junior Aux., salary of Mrs. Folsom, Honolulu, \$10; "Sybil Carter" scholarship, St. Hilda's School, Wuchang, Hankow, \$20; "Helen M. Halsey" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$20	50 00

West Texas

Ap. \$65.91; Sp. \$2.00

BOERNE— <i>St. Helena's</i> : Gen.....	2 50
CHOCOLATE— <i>St. Paul's</i> : Gen.....	6 25
CORPUS CHRISTI— <i>Church of the Good Shepherd</i> : Gen.....	3 70
FORT MCINTOSH—Major E. A. Root, Gen.	10 00
GANADO— <i>St. Andrew's</i> : Gen.....	2 00
KERRVILLE—E. Galbraith, work on the Tanana River, Alaska.....	10 00
MONTELL— <i>Ascension</i> : Gen.....	3 00
PORT LAVACA— <i>Grace S. S.</i> : Gen., \$3.81; Sp. for St. John's-in-the-Wilderness, Alaska, \$2.....	5 81
SAN ANTONIO— <i>St. Mark's</i> : Roberta Johnston, Branch Wo. Aux., \$2, W. R. Richardson, Branch Wo. Aux., \$10, Gen.....	12 00
UVALDE— <i>St. Philip's</i> : Dom. and Frn.....	5 00
VICTORIA— <i>Trinity Church</i> : \$4.65, Wo. Aux., \$3, Gen.....	7 65

West Virginia

Ap. \$72.26; Sp. \$25.00

CHARLES TOWN— <i>Zion</i> : General W. P. Craighill, "Marbury Memorial" scholarship, St. John's School, Africa.....	12 50
CLARKSBURG— <i>Christ Church S. S.</i> : Mexico.....	9 00
HEDGESVILLE— <i>Mt. Zion</i> : Gen.....	1 00
KENOVA— <i>Grace</i> : Gen.....	4 00
MCDOWELL Co.— <i>Grace</i> : Gen.....	10 00
MORGANTOWN— <i>Trinity Church</i> : Wo. Aux., Gen.....	5 00
NEW MARTINSVILLE— <i>St. Ann's</i> : Colored, \$4.20; Brazil and Cuba, \$9.97.....	14 17
SPRUCE— <i>Spruce Chapels</i> : Gen.....	3 25
UNION— <i>All Saints'</i> : Colored, \$2.56; Dom., \$3.50; Brazil and Cuba, \$2.12; Frn., 25 cts.; S. S., Porto Rico, 87 cts.; Mexico, 83 cts.....	10 18
WESTON— <i>St. Paul's S. S.</i> : Porto Rico, \$1.58; Mexico, \$1.58.....	3 16
MISCELLANEOUS—Wo. Aux., Sp. for Boone College Library, Wuchang, Hankow (of which from Junior Aux., \$5).....	25 00

Home Missionary Districts

Arizona

Ap. \$30.60

NOGALES— <i>St. Andrew's</i> : Gen.....	10 20
PHOENIX — <i>Trinity Church</i> : Frn., \$7.85; Gen., \$9.10; Wo. Aux., Gen., \$3.45	20 40

Asheville

Ap. \$56.90

BILTMORE— <i>All Souls'</i> : Dom., \$11.26; Frn., \$24.60.....	35 86
CASHIER VALLEY— <i>Church of the Good Shepherd</i> : Frn.....	40
CHUNN'S COVE— <i>St. Luke's</i> : Gen.....	34
FRANKLIN— <i>St. Agnes's</i> : Gen.....	1 50
HIGHLANDS— <i>Incarnation</i> : Dom., 85 cts.; Frn., \$2.05.....	2 90
LENOIR— <i>St. James's</i> : Dom., \$2; Frn., \$2; Gen., \$2.....	6 00
<i>Chapel of Peace</i> : Dom., 8 cts.; Frn., 8 cts.; Gen., 9 cts.....	25
MORGANTON— <i>St. Mary's</i> : Gen.....	2 00
<i>St. Stephen's</i> : Gen.....	1 00
NONAH— <i>St. John's</i> : Gen.....	25
OLD FORT— <i>St. Gabriel's</i> : Gen.....	1 15

OWENBY—Church of the Redeemer: Dom., 83 cts.; Frn., 83 cts.; Gen., 84 cts.	2 50
SHORTOFF—Mission: Frn.	40
WILKESBORO—St. Paul's: Dom., 60 cts.; Frn., 75 cts.	1 35
YADKIN VALLEY—Chapel of Rest: Dom., 25 cts.; Frn., 25 cts.; Gen., 50 cts.	1 00

Honolulu

Ap. \$239.50

HONOLULU — St. Andrew's Cathedral: Gen. (of which Hawaiian congrega- tion, \$18.90)	123 35
St. Clement's: Gen.	30 00
St. Peter's: Chinese Mission, Gen.	19 50
KOHALA (MAKAPALA)—St. Paul's: Gen.	10 20
KONA—Christ Church: Gen.	19 00
KULA—St. John's: Gen.	1 80
LAHAINA—Holy Innocents': Gen.	9 00
PAALOULO—Mission: Gen.	2 40
WAILUKU—Church of the Good Shep- herd: Gen.	24 25

Kearney

Ap. \$42.41

ATKINSON—Mission: Gen.	1 50
BASSETT—Mission: Gen.	3 25
GERING—St. Timothy's: Gen.	3 10
HASTINGS—St. Mark's: Junior Aux., Gen.	12 00
KENNEDY—All Saints': Gen.	50
LINGTON—St. Peter's: Dom. and Frn.	15 80
MERRIMAN—St. Paul's: Gen.	2 86
SCOTT'S BLUFF—Mission: Gen.	2 40
WOOD LAKE—Gen.	1 00

Nevada

Ap. \$41.00

CLOVER VALLEY—St. Luke's S. S.*: Gen.	1 00
ELKO—St. Paul's: Gen.	40 00

North Dakota

Ap. \$52.01; Sp. \$21.00

BUFFALO—Calvary: Gen.	8 00
CANNON BALL—Mission: Frn.	4 25
FARGO—Gethsemane Cathedral: Gen.	7 95
RED HAIL—Mission: Frn.	4 30
RUGBY—St. Paul's: Gen.	14 11
TOWNER—St. Mark's: Gen.	13 40
MISCELLANEOUS—Wo. Aux., Sp. for Rev. A. B. Hunter, for St. August- ine's School, Raleigh, North Carolina, \$15; Sp. for Rev. James S. Russell, for St. Paul's School, Lawrence- ville, Southern Virginia, \$5; Sp. for Bishop Brown, Arkansas, for Building Fund, \$1.	21 00

Oklahoma

Ap. \$103.03

ADA—Mission: Gen.	6 15
ANTLERS—Mission: Gen.	3 50
ATOKA—St. Paul's: Gen.	2 25
BLACKWELL—Mission: Gen.	7 50
BRISTOW—St. George's: Gen.	2 70
CHANDLER—St. Stephen's: Gen.	1 70
CHECOTAH—St. Mary's: Gen.	2 25
CHELSEA—Church of the Redeemer: Gen.	1 00
CHICKASHA—St. Luke's: Gen.	8 05
CLEREMORE—Mission: Gen.	4 08
COALGATE—St. Peter's: Gen.	1 35
ENID—St. Matthew's: Gen.	3 70
GEARY—Mission: Gen.	4 50
HARTSHORNE—Trinity Church: Gen.	3 30
HUGO—Mission: Gen.	6 35
MCLESTER—All Saints': Gen.	6 12
NEWKIRK—St. John's: Gen.	1 20
OKMULGEE—Mission: Gen.	5 00
OKLAHOMA CITY—St. Paul's: Gen.	10 00
PAWNEE—Ascension: Gen.	3 50

SAPULPA—Church of the Good Shep- herd: Gen.	3 95
TAHLEQUAH—All Saints': Gen.	3 03
WAGONER—St. James's: Gen.	1 60
WATONGA—Mission: Gen.	3 00
WEATHERFORD—Mission: Gen.	1 75
WELEETKA—Mission: Gen.	5 50

Olympia

Ap. \$97.80

CHEHALIS—Epiphany: Gen.	36 00
KENT—St. James's: Gen.	21 60
LARCHMONT—All Saints': Gen.	3 60
ORILLIA—St. Andrew's Mission: Gen.	7 20
PUYALLUP—Christ Church: Gen.	10 80
SEATTLE—St. James's: Gen.	2 60
TACOMA—St. Luke's: Gen.	15 00

Sacramento

Ap. \$53.30

CLOVERDALE—Church of the Good Shepherd: Gen.	4 75
PETALUMA—St. John's: Gen.	36 55
SUISUN—Grace: Gen.	5 00
WHEATLAND—Grace: Gen.	7 00

Salina

Ap. \$9.10; Sp. \$4.09

DOWNES—Mission: Gen.	1 00
GOODLAND—St. Paul's: Gen.	7 10
KIRWIN—Mission: Gen.	1 00
MISCELLANEOUS—Babies' Branch, Sp. for "Little Helpers'" cot, St. Agnes's Hospital, Raleigh, North Carolina.	4 09

South Dakota

Ap. \$169.30

CHEYENNE RIVER RESERVE—Ascension: Dom.	2 57
Calvary: Dom.	70
Emmanuel Church: Dom.	3 34
St. Andrew's: Dom.	1 01
St. Barnabas's: Dom.	20
St. James's: Dom.	25
St. John's: Dom.	8 70
St. Luke's: Dom.	56
St. Mark's: Dom.	20
St. Mary's: Dom.	34
St. Paul's: Dom.	35
St. Stephen's: Dom.	55
St. Thomas's: Dom.	29
SISSITON AGENCY—St. James's: Dom., \$1.05; Frn., \$2.25	3 30
St. Mary's: Dom., \$2.27; Frn., \$2.75.	5 02
St. Luke's: Dom.	1 35
YANKTON (CHOTEAU)—Chapel of Holy Name: Wo. Aux., Gen.	14 00
YANKTONNAIS—All Saints': Frn., \$1.05; Dom., 85 cts.	1 90
Ascension: Frn.	79
Christ Church: Frn., \$1.25; Wo. Aux., Gen., \$2.52	3 77
St. John the Baptist's: Frn.	4 60
St. Peter's: Wo. Aux., Gen.	1 05
BLUNT—Gen.	3 36
DELL RAPIDS—Living Water: Gen.	6 55
FLANDREAU—St. Mary's: Gen.	1 00
FORT PIERRE—St. Peter's Mission: Gen.	6 10
HURON—Grace: Dom.	32 00
WATERTOWN—Trinity Church: Gen.	33 45
WOONSOCKET—St. Luke's: Gen.	2 00
YANKTON—Christ Church: Gen.	5 00
MISCELLANEOUS—"F. F. J.," \$20, "W. H. H.," \$5, Gen.	25 00

Southern Florida

Ap. \$133.85

CLEARWATER—Ascension: Gen.	5 00
DUNEDIN—Church of the Good Shep- herd: Gen.	1 00
FORT PIERCE—St. Andrew's: Gen.	5 00
KEY WEST—St. Peter's: Gen.	12 85
St. Alban's: Gen.	2 00
KISSIMMEE—St. John's: Gen.	2 00

LAKELAND—All Saints': Gen.....	10 00
LEESBURG—St. James's: Gen.....	12 00
LONGWOOD—Christ Church: Gen.....	5 00
OCALA—St. James's: Gen.....	6 30
ORANGE LAKE—Trinity Church: Gen.....	5 00
ORLANDO—St. John the Baptist's: Gen.....	10 00
PLANT CITY—Mission: Gen.....	5 70
TAMPA—St. Andrew's: Gen.....	50 00
WINTER PARK—All Saints': Gen.....	2 00

Western Colorado

Ap. \$53.66

ASPEN—Christ Church: Gen.....	2 80
ATCHEE—Mission: Gen.....	3 33
AXAEL—Mission: Gen.....	2 30
CRAIG—Mission: Gen.....	1 87
DELTA—St. Luke's: Gen.....	90
GRAND JUNCTION—St. Matthew's: Gen.....	6 45
GRAND VALLEY—Mission: Gen.....	2 05
GUNNISON—Good Samaritan: Gen.....	2 43
HAYDEN—Mission: Gen.....	2 17
LAKE CITY—St. James's: Gen.....	2 50
MEEKER—St. James's: Gen.....	4 00
MONTROSE—St. Paul's: Gen.....	3 30
OURAY—St. John's: Gen.....	2 66
SILVERTON—St. John's: Gen.....	5 15
STEAMBOAT SPRINGS—St. Paul's: Gen.....	4 83
TELLURIDE—St. Michael's: Gen.....	3 67
YAMPA—All Saints': Gen.....	3 25

Wyoming

Ap. \$46.30

CODY—Christ Church: Gen.....	10 00
SHERIDAN—St. Peter's Mission: Gen.....	36 30

Foreign Missionary Districts

Ap. \$40.00; Sp. \$38.61

ITALY, ROME—Mr. and Mrs. Harry W. de Nancrede, Alaska, \$20; Philippines, \$20.....	40 00
"Friends," Sp. for Rev. Walter C. Clapp, Bontoc, Philippine Islands..	38 61

Miscellaneous

Ap. \$5,286.00; Sp. \$210.58	
Specific Deposit, \$1,846.19	
Interest — Dom., \$1,198.50; Frn., \$465.57; Gen., \$621.93; Sp. \$166.21, 2,452 21	
United Offering, Wo. Aux., 1904, on account of appropriations to September 1st, 1908, Dom., \$1,500; Frn., \$1,500.....	3,000 00
Interest, "F. T. Co.," to March 18th, 1908, Sp. for St. Luke's Hospital, Tokyo.....	44 37
Interest, written up, "F. T. Co.," to March 18th, 1908, United Offering, Wo. Aux., 1904.....	1,846 19

Legacies

CONN., HARTFORD—Estate of Mrs. Lucretia Terry, to the Society.....	20,407 30
N. Y., NEW YORK — Estate of Mrs. Joanna H. H. Ten Broeck, Dom.....	1,000 00
PENN., PHILADELPHIA—Estate of Mrs. Mary Hay Westcott Silvester, to the Society (of which for Utah, \$100).....	500 00
WASH., WASHINGTON—Estate of Mary M. Carter, to the Society.....	1,039 85
Receipts for the month.....	\$128,384 36
Amount previously acknowledged.....	\$697,829 72
Less part of amount acknowledged in January SPIRIT OF MISSIONS from the Estate of Le Grand B. Cannon, now returned to pay Collateral Inheritance Tax.....	250 00
Total since September, 1, 1907.....	\$825,964 08

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during March	Amounts previously acknowledged	Total
1. Applicable upon the appropriations of the Board.....	\$90,209 52	\$238,125 73	\$328,335 25
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board.....	13,381 50	90,490 41	103,871 91
3. Legacies for investment.....	.....	73,939 27	73,939 27
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year.....	22,947 15	68,272 76	86,219 91
5. Specific deposit.....	1,846 19	231,751 55	233,597 74
Total.....	\$128,384 36	\$697,579 72	\$825,964 08

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1907, to April 1st, 1908, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To April 1, 1908	To April 1, 1907	Increase	Decrease
1. From congregations.....	\$192,848 23	\$206,191 24	\$.....	\$13,343 01
2. From individuals.....	40,767 13	48,131 64	.....	7,364 51
3. From Sunday-schools.....	4,422 22	4,984 74	.....	562 52
4. From Woman's Auxiliary.....	49,295 19	49,685 70	.....	390 51
5. From interest.....	34,898 45	34,079 75	818 70	.....
6. Miscellaneous items.....	6,104 03	1,604 35	4,499 68	.....
Totals.....	\$328,335 25	\$344,677 42	.....	\$16,342 17

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1907, TO AUGUST 31st, 1908

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,034,502 46
2. Total receipts to date applicable on appropriations.....	328,335 25
Amount needed before August 31st, 1908.....	\$706,167 21